The Complete Book of Necromancers

By Steve Kurtz

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Introduction

The ruins of Ysawis were cloaked by the jungle when I rediscovered the broken city walls with my first husband, Sumulael. That was in the early years of our marriage, when my devotion to the Forbidden Arts ran strong with the careless impetuousness of youth. We had been led to the city by disgruntled spirits, in search of a legendary talisman. Even with our ghostly guides, the ruins of the vine-choked city were extensive, and the exact location of our prize eluded us.

At first, when my husband and I beheld the bones of the city's former citizens, we amused ourselves by raising the moldering remains to attend us as ghastly servants, skeletal porters, and shadowy messengers. When the quest for the talisman yielded nothing immediately, we animated more of the city's dead to expand the search. Before long, our new slaves uncovered royal cemeteries where the kings and queens of Ysawis had been buried for centuries before the city's disastrous end. I remember quite vividly my delight at this discovery. With a wave of my hand, I cracked open the tombs' monolithic stone doors, while Sumulael, cackling with wicked glee, called forth the city's ancient royalty, commanding even the oldest of padishahs to stumble forth, wrapped in their worm-eaten shrouds or burial robes, from the corrupted depths of the crypts and into our eternal slavery. And while the dead gave up their age-corrupted treasures, none carried my coveted talisman.

Thus Sumulael and I raised up the inhabitants of Ysawis from their crypts and tombs to serve us. We lived there like exiled royalty for many years, until my husband's insanity and revolting habits grew intolerable. I ended up killing the monster, eventually, with the help of adventurers who had discovered my secluded city in the wilderness. That is how I met my second husband, Talib. He was one of the explorers who assisted me in destroying Sumulael and helped me find my long-sought talisman.

I soon came to love Talib, after a fashion. I taught him all of my hidden secrets. We were happy together in Ysawis, rebuilding the city to its former glory. But in the end, that marriage also failed, for I found that you cannot practice the Art when you are happy, nor advance in its study if you are content. So I left behind my beloved, to write this book in solitude and focus my mind on the difficult road ahead. Come join me on this path of knowledge and self-discovery. Let us explore the Art of Necromancy *together.*

—Foreword to Kazerabet's *Art of Necromancy*

Death is the final arbiter. It claims everyone, regardless of class or station, fame or notoriety, gentleness or depravity. In some cultures, death is regarded as the threshold to an elevated spiritual existence or as the doorway leading to another mortal life in a never-ending cycle of reincarnations. In other societies, death is believed to be the ultimate ending of awareness, marking complete annihilation and utter oblivion.

Since ancient times, scholars and priests have devoted their entire lives

to studying, explaining, and revering the final chapter in human life. For some individuals, however, death has become an obsession, a source of magical power, or even an object of religious adoration. These beings are necromancers, and they are universally feared and loathed as the purveyors of unremitting evil.

According to popular myth, the necromancer practices vile and forbidden arts. He is the macabre sorcerer who roots about in graveyards, searching out moldering components for his obscene spells. She is the evil priestess who calls upon restless, tormented spirits of the long-deceased, seeking their immortal arcana. In their dark and secluded lairs, the mute undead, the monstrous familiar, and the ravening fiend serve the necromancers in their ghoulish endeavors. In the literature of fantasy and horror, the necromancer is usually portrayed as the consummate villain.

Yet there is another side to the necromancer and the death priest. Consider the compassionate ghost-hunter who lays tormented undead to rest, or the dutiful priest of the Dead who helps guide spirits on their eternal voyage to the netherworld. Necromancers can also have a constructive and positive role in the campaign.

This book is devoted to exploring both aspects of necromancers and death priests. We explore their varied roles as not only villains, but also as healers, mentors, and patrons. These spellcasters are among the most complex, versatile, and powerful characters available in the ADVANCED DUNGEON & DRAGONS® game. This tome reveals all of their secrets and powers so that you—as the Dungeon Master (DM)—can bring these master wizards and priests to life for the players under your care.

How to Use this Book

The Complete Book of Necromancers has been designed for DMs who wish to create complex and memorable spellcasting foes for their unique campaigns. The book is divided into three main sections, each of which the DM may read separately, in any order. The chapters within each individual section should be taken in sequence. They contain introductory material (such as Kazerabet's foreword) which may be read to players, serve as inspiration for adventure hooks, or used in any other way which helps add a further dimension of realism to the campaign.

The first four chapters are devoted to the necromancer nonplayer character (NPC). Chapter One discusses the rules for creating a basic wizard necromancer as a separate and independent sub-class, starting from the basics outlined in the *Player's Handbook*. It explores five new kits—the Archetype, Anatomist, Deathslayer, Philosopher, and Undead Master—each with a different role for the campaign. Chapter Two extends the powers of a necromancer by adding dual classes, psionic Wild Talents, and special powers from the patronage of dark gods. We also discuss some undead or monstrous variants of the necromancer to challenge the most powerful (or foolhardy) groups of adventurers. Chapter Three discusses some of the

harsh sacrifices that necromancers must make if they wish to pursue the Forbidden Arts. In Chapter Four, we greatly expand the school of Necromancy, discussing both the beneficial and harmful aspects of the Art.

The next section is devoted to the death priest: the clerical equivalent of the necromancer, who has been given far too little attention in the past. Unlike the wizard, who studies death, the death priest fervently worships it. These clerics belong to distinct priesthoods, each with unique roles, granted powers, spells, and goals for the campaign. Chapter Five explores five of these necromantic priesthoods who serve the Gods of the Dead, Murder, Pestilence, Suffering, and Undead. Chapter Six expands the necromantic priest sphere, providing many more spells for the distinctive necromantic priesthoods.

The final section of the book builds the necromancer and death priest into leaders and active participants in the campaign. Chapter Seven fleshes out a necromancer's entourage with students, henchmen, familiars, and undead minions. Chapter Eight discusses their primary tools, including deadly poisons, necromantic magical items, and books of forbidden lore. Chapter Nine details the Isle of the Necromancer Kings, providing the DM with adventure hooks and introductory scenarios for a campaign. This chapter also includes the descriptions of seven detailed NPCs who can be used as examples and easily dropped into an existing campaign. Finally, the Appendices contain tables, indexes, and a reference list to help the DM gather necromantic material together from other sources.

Necromancy and the PC

In general, the material presented in this tome is for the Dungeon Master's eyes only. The necromancer put forward herein is a maverick—he or she operates by a set of nasty rules that are completely beyond the realm of most "normal" player characters. These rules must be kept strictly hidden from the players, even if they are adamant about portraying a necromancer.

The most obvious hindrance for a PC necromancer is alignment. While some practitioners of the Art have a scrupulous code of ethics, the number of benevolent necromancers is deplorably rare. At the very least, the majority of necromancers should be considered rigidly neutral. The large remainder of necromantic practitioners are profoundly evil.

Necromancer PCs will face moral challenges from the onset of their career, starting probably with their mentor. Consider Talib, an example of a good and heroic necromancer (highlighted in a number of the chapter introductions and presented in detail in Chapter Nine). Before poor Talib the Apprentice was permitted to advance to 1st level, his Master forced him through a brutal initiation by drugging his food, tying him down to a cold stone altar, and sacrificing him to the Goddess of Murder. Using a *ring of spell storing* from an allied death priest, the Master then *raised* Talib back from the dead (no hard feelings!) to see if his potential pupil had the requisite strength of body and mind to practice necromancy. Since he

survived the ordeal, Talib only lost a point of Constitution, the first small price for the privilege of practicing the Art.

Obviously, the young Talib fled his Master at the earliest opportunity. However, whenever he needed to train after gaining levels or to learn new spells, the necromancers he sought out were sometimes more black-hearted than his original Master, and they always demanded a terrible price (moral, physical, or financial) for his continuing education. Since Talib retained his initially lofty ideals, he was usually forced to train himself, requiring much greater expense and time than his other adventuring compatriots. As the DM, you should make certain that a necromancer PC will confront as many difficult obstacles as possible during his or her own career.

A necromancer PC that reaches 9th level becomes a potential threat to game balance once he or she gains the ability to cast *animate dead*. Scary enough in the hands of NPCs, this spell can be a monumental inconvenience to the DM in the hands of a crafty player character. On the way out to a dungeon outside a village, for instance, a necromancer PC might raid the local cemetery for a few nights, raising a few "kamikaze" hirelings. The other PCs in the group, if they are smart, will wait patiently while the necromancer completes these preparations.

Afterward, half of the adventure will be reduced to the necromancer sending minions into the dungeon. "Zombie, open that door! Zombie, open that chest! Zombie, walk into that room! Zombie, walk across that checkered and suspicious floor!" Though this scenario can be somewhat morbidly amusing for an evening or two, over an entire series of adventures, it can completely ruin a campaign's carefully cultivated atmosphere of danger, mystery, and suspense. The animated zombies can also put the party thief out of business because of their unfailing ability to detect and harmlessly disarm traps. So what if a zombie takes a ballista bolt in its chest while opening a treasure-filled coffer? The industrious necromancer PC will have plenty of zombies on hand to thwart the array of traps in a dungeon.

Necromancer PCs are already powerful enough (especially at high level) given the basics from the *Player's Handbook*. They have no need of the additional powers and abilities described in this book. Since a properly played necromancer PC can significantly unbalance a campaign, only experienced DMs should consider allowing them the abilities outlined in Chapter Two. At the same time, necromancer PCs are completely subject to the dangers of the Art. Feel free to impose any of the penalties in Chapter Three to keep a necromancer PC from monopolizing every gaming session.

Keep in mind that you—as DM—must choose an appropriate power and penalties for the character, taking into account game balance and role-playing potential before making a final decision. In general, the DM should try to keep as much of this information from the players as possible (especially necromancers' players). If anything, the general aura of mystery, the anticipation of future power, and the dread of the next personal price of increased ability will add a more exciting ambiance to the campaign.

Provided necromancer PCs can be kept in check by an alert DM, they unquestionably add an interesting element of moral tension to the role-playing. Because of their troubling background, questionable practices, and ofttimes dubious sanity, necromancer PCs can be considered to be the roguish equivalent of the common wizard. Since his or her Art will be considered either repugnant (at the very least) or criminal (more likely) by the general populace, the necromancer has the "black sheep" appeal of the outcast or outlaw. Despite this quasi-romantic allure, however, the necromancer deals in cold death, pure and simple. The DM should delight in reminding the player of this rather unglamorous fact whenever necessary.

What You Will Need

This handbook is a supplement for the AD&D® role-playing game, and it assumes that the DM has the *DUNGEON MASTER® Guide* (DMG), the *Player's Handbook* (PHB), and the either the first two *MONSTROUS COMPENDIUM®* appendices (MC) or the hardcover *Monstrous Manual* tome (MM).

Given the limited space and the tremendous breadth of the topic involved, it has not been possible to include every single necromantic kit, priesthood, spell, and magical item ever printed by TSR in this product. It would be convenient if the DM had access to the *Tome of Magic* (TOM), *Complete Sha'ir's Handbook* (SH), *Complete Wizard's Handbook* (WH), *Complete Priest's Handbook* (CPrH), *Arabian Adventures* (AA), and the *FORGOTTEN REALMS® Adventures* (FOR) hardcover, but these resources should not prove strictly necessary. In this book, necromantic spells and magical items from these sources will be designated by the appropriate abbreviation. If the DM does not have access to these resources, feel free to substitute another item or spell.

CHAPTER 1
Necromancers

Master P., My Lord,

M. spotted our unwelcome visitors, and I am writing to report our first confrontation. By the time this message reaches you, I will have raised up more bodies for another attempt. With M. to guide me, I expect no difficulty in locating them again.

The first battle started auspiciously, exactly as you predicted. K. and I first eliminated their battle mage with lightning and mage bolts, while the zombies lurched towards the massed fighters. (There must be some way of enhancing their speed—they make unwieldy tools in battle!) K. and I hurled more mage bolts and dead-hands at their formation, dropping three

warriors.

But Captain O. had a handglyph—he must have stolen it from B.'s library—and with it he crushed half the bodies in a cone of lightning. That was the turning point. His priestess T.—the same one who caused my current affliction—managed to place a hold on K., so he could no longer reinforce my assaults. While I was still attempting a riposte, she disrupted all of the wardings I had woven with K. to protect us.

The moment of decision had passed. O. and his remaining warriors dispatched the rest of the bodies, then turned on me. In desperation, I called down the mist of death with your scroll, and though I gladly report it claimed T.'s life, it could not stop them all. My spells exhausted, stripped of my defenses, I drank the potion and withdrew. Although I managed to recover my grimoire and funds, I could not save K., the incompetent. I doubt O. will spare him.

The battle was not a complete loss, however: M. has confirmed that we eliminated all their spellcasters and four of their warriors. (He brought me T.'s eye as a token!) Only O. and a handful of his party remain. I would like your permission to seek them out once again. With what you left me, I can still raise up more bodies to assist me. I eagerly await your decision.

Your Most Humble and Obedient Servant,
S., the Broken

As Sarzec's letter demonstrates, necromancer NPCs can make ideal nemeses for a party of adventurers. In addition to their role as villains—a capacity in which they perform most admirably—they also have the potential to serve as unique and memorable employers, mentors, or allies during the campaign. This chapter explores both the common attributes and diverse professions of these specialist wizards.

One of the main purposes of this book is to facilitate NPC generation for the DM. To this end, we begin by summarizing the general requirements and abilities of wizards specializing in the "Art" of necromancy. (Detractors of this school more commonly refer to necromancy as the "Dark," "Black," or "Forbidden Arts.") After establishing the necromancers' common attributes, we turn to the varied roles of the specialists in the campaign. These diverse professions are encapsulated into separate kits which serve as role-playing aids for the DM and player alike. Finally, we conclude with a few new nonweapon proficiencies appropriate for necromancers.

The Standard Necromancer

The necromancer shares many attributes in common with unspecialized mages as described in the PHB. As with all characters, the DM must first establish the specialist's ability scores, race, experience, spell abilities, and proficiencies. These game statistics provide the most basic "skeletal" outline of the wizard, which will be expanded throughout this book.

Ability Scores

Not all wizards can become necromancers. Masters of the Dark Art must possess utmost self-control and mental stability in order to successfully control the powerful energies at their disposal. Frequent trafficking with the spirits of the dead and more powerful creatures from the Lower Planes can exact a terrible price on the sanity of these mages; weak-willed individuals have little chance of emerging from such encounters with their mental faculties unimpaired. As we shall see in Chapter Three, insanity and madness are of paramount concern, even for the most wise and experienced practitioners of the Dark Art.

Consequently, only wizards with a minimum Wisdom of 16 may specialize in necromancy. As with most mages, they must also have a minimum Intelligence of 9 (their prime requisite). The character's ability scores may be determined by one of the six methods outlined in the PHB (page 13), though not all procedures are equally likely to generate a character with the requisite high wisdom and intelligence. Methods I and III are least likely to generate a necromancer character (roughly a 2–4% chance, based on random generations of 1000 or more sets of ability scores). The chances improve somewhat for Methods II, IV, and V (roughly 8%, 11%, and 15% chance, respectively). Only Method VI offers about 90–100% certainty.

There are a few different strategies that the DM can use when generating ability scores for an NPC. The quickest method is for the DM to simply make up the ability scores. The DM can also roll up the scores using the same method chosen for the adventurers in the campaign. These approaches are best-suited for low-level henchmen, hirelings, or other individuals of minor importance in the long-term campaign.

However, if a necromancer is going to have a pivotal role during an extended series of adventures, the DM may want to tailor the ability scores to properly complement or challenge the party of player characters. In a heroic campaign, where the adventurers themselves have unusually high ability scores, should not their archnemesis be similarly endowed? One might argue that the party's archnemesis should have superior ability scores in most respects to those of the typical PC. Where is the challenge in fighting a weak enemy? The party will derive a much greater sense of accomplishment in triumphing over a superior foe than an inferior one.

Given the "superior nemesis makes for better gaming" theory, the DM may use the following alternative dice-rolling methods to generate ability scores for necromancer wizards (in addition to Methods I-VI of the PHB):

Method VII: This method is a quick way to generate standard statistics for an NPC. Each ability score starts with 10, modified by the roll of 1d8 (each score thus varies from 11 to 18, with an average ability score around 14–15). The DM can speedily generate six ability scores and rearrange them to best compliment the particular character. This method insures about a 75% chance for randomly generating a necromancer NPC.

Method VIII: As Method VII, except give the necromancer a +1 bonus on Intelligence and +1 bonus on Wisdom (18 maximum in each score). With these bonuses, the probability increases to roughly the same as Method VI (90–100%).

To avoid overbalancing the campaign with countless "super villains," the DM should use these last two methods sparingly and only for NPCs (player characters should be restricted to Methods I-VI). For most "average" NPC wizards, the DM should simply make up the scores or use Methods I-VI from the PHB. Examples of ability scores generated using each of these methods are presented in Table 1 (on page 10). The DM is encouraged to use these pregenerated sets to expedite character creation, either by choosing or random die roll (d6). This table may also be used for random player character generation, though only with the DM's permission (the DM should choose the appropriate Method (I-VI) for the campaign).

Race

As noted in the *PHB*, of those races open to player characters, only humans may normally specialize in the Dark Art. Compared with other demihuman races, humans have by far the shortest life span and are hence more likely to be concerned (or in the case of necromancers, obsessed) with death. Indeed, many human societies have revolved around a preoccupation with death and the afterlife, and one might argue that the study of necromancy was instigated by certain humans to help prolong their own lives. Other demihuman races, such as the elves and dwarves, have such long lives that death (of natural causes, at least) is usually a much less pressing concern. However, as we shall see in Chapter Two, this rule can be relaxed for some of the monster races when creating powerful NPCs to challenge a high-level party.

Experience Level Advancement

Necromancers advance in levels like most specialists, as outlined in the *PHB*. While most player characters could spend their entire careers reaching 20th level, NPC wizards created by the DM can be far more powerful. Unlike many other character classes, the spell abilities of mages continue to progress beyond 20th level, and wizards continue to gain 1 hp per level advanced after 20th.

An expanded level advancement table is provided in Table 2 (on page 11). As with most wizards, necromancers with an intelligence of 16 or greater gain a 10% bonus on experience points, though this is normally not of much concern for the NPC, whose experience is designated by the DM.

Spells

As will be closely explored in Chapter Four, the greatest powers of the necromancer arise from spellcasting. Like all specialists, they gain an additional spell for each available spell level, when compared with generalist mages.

This bonus spell is reflected in Table 2 (which appears on page 11) and must be devoted to memorizing a spell from the school of Necromancy (listed in Appendix 2 at the end of the book), or else it is forfeit. Thus, at 1st level, a necromancer could memorize two 1st-level spells (whereas general mages can memorize only one), provided that the bonus spell was from the school of Necromancy.

Table 1: Pregenerated Ability Scores for Necromancer Wizards by Methods (I-VI) from the *Player's Handbook* (page 13).

Method I	**Str**	**Int**	**Wis**	**Dex**	**Con**	**Cha**
1.	13	10	17	11	10	5
2.	10	9	16	10	11	13
3.	5	9	16	14	16	10
4.	7	12	16	13	16	12
5.	15	9	16	6	9	7
6.	7	11	16	13	15	13
Method II	**Str**	**Int**	**Wis**	**Dex**	**Con**	**Cha**
1.	17	12	17	12	11	12
2.	13	10	16	14	12	12
3.	12	16	16	7	13	12
4.	11	14	16	11	12	13
5.	8	10	18	12	8	9
6.	7	17	16	13	10	11
Method III	**Str**	**Int**	**Wis**	**Dex**	**Con**	**Cha**
1.	6	17	16	9	10	6
2.	10	17	16	13	14	10
3.	9	17	16	13	15	11
4.	6	17	16	11	14	9
5.	5	16	16	9	13	6
6.	8	18	16	10	11	13
Method IV	**Str**	**Int**	**Wis**	**Dex**	**Con**	**Cha**
1.	12	16	17	14	14	12
2.	14	17	16	14	15	14
3.	10	17	16	14	14	12
4.	11	16	16	12	12	12
5.	13	18	16	13	15	13
6.	11	16	17	15	13	11
Method V	**Str**	**Int**	**Wis**	**Dex**	**Con**	**Cha**

1.	9	17	16	11	14	11
2.	10	17	16	15	16	13
3.	10	18	16	11	13	10
4.	12	16	16	14	15	14
5.	12	17	16	14	14	13
6.	11	17	17	13	15	12
Method VI	**Str**	**Int**	**Wis**	**Dex**	**Con**	**Cha**
1.	8	17	16	10	16	8
2.	8	18	16	17	8	8
3.	9	13	16	11	12	10
4.	8	14	16	16	11	8
5.	9	14	16	15	10	11
6.	10	15	17	8	15	9

Due to their advanced understanding of the Art, necromancers gain a +1 bonus to saving throws against necromantic spells. Likewise, other characters suffer a –1 penalty on their saves against necromantic spells when cast by these specialists. The adjustments are cumulative, so two necromancers employing the Art against each other effectively negate these factors.

Another range of benefits applies to learning spells, though these are not normally a concern for the DM. For instance, they gain a +15% bonus to learning spells in the school of Necromancy, one bonus spell added to their spell books upon advancing to a new spell level, and the ability to create new spells as if they were one spell level less (see page 32 in the *PHB* for details). In general, these are of little practical use for the NPC, whose spells are usually chosen directly by the DM.

Spell Restrictions

Necromancers do pay a price for their devotion to the Art. Because of the concentration in necromancy, they forgo all training in the schools of Illusion and Enchantment/Charm. As a result, they cannot cast spells from these neglected schools, unless the spell also falls under the jurisdiction of the six permissible schools. Consider the 6th-level spell *enchant an item*, for example. Although it belongs to Enchantment/Charm school, the spell may be learned by a necromancer since it is also taught in the school of Invocation.

Of course, necromancers do have a more difficult time with studying spells outside the Art for the first time (–15% chance to learn spells from permissible schools except necromancy). However, despite all these restrictions, the necromancer has a huge potential repertoire of spells at hand, limited only by the character's intelligence and diligence at spell research. Appendix 1 lists many spells available to necromancers, arranged by level and application.

Magic Item Restrictions

In addition to spell restrictions, the necromancer is slightly limited in the choice of magical items. Since this specialist lacks a formal background in the schools of Enchantment/Charm and Illusion, the Necromancer cannot employ the few specialized magical items based exclusively on these spells. As a general rule, if the magical item can only be employed by a wizard *and* it involves either spells or spell-like effects from the Enchantment/Charm or Illusion school, then this device could not normally be employed by a necromancer. Thus only a few items from the *DMG* and *TOM* are forbidden: all wizard scrolls with spells exclusively from Enchantment/ Charm or Illusion schools, *rod of beguiling, staff of command, wands of fear and illusion, robe of scintillating colors,* and *eyes of charming*.

Magical items available to all classes, which operate without specialized knowledge in the restricted schools, are generally allowed to specialists (including the necromancer). For instance, a *potion of invisibility* will work whether it is imbibed by a necromancer, an invoker, or even a troll. Similarly, the necromancer can easily employ *rings of human influence* and *invisibility*, *rods of splendor* and *terror*, *cloaks of displacement*, and all other items without class restrictions.

Proficiencies

To round out the necromancer's skills, the DM should choose weapon and nonweapon proficiencies for the character. These should depend on the necromancer's kit, as detailed later. The DM should also refer to the new nonweapon proficiencies discussed in this chapter. In this section, we describe only how to determine the total number of proficiency slots available to the wizard.

The base number of weapon and nonweapon proficiencies depends on the character's experience level. These are summarized on Table 2. It is suggested that the DM employ the optional rule that transfers the number of languages to proficiency slots (page 16, *PHB*). Note that these bonus slots may be applied to either weapon or nonweapon proficiencies, as desired.

Table 2: Extended Necromancer (Wizard) Advancement, Spells, and Level Improvements

				Spell Levels									Proficiencies		Saving Throws				
Level	Experience	Hit Dice (d4)	THAC0	0	2	3	4	5	6	7	8	9	NW	W	PPD	RSW	PP	BW	S
1	0	1	20	2	-	-	-	-	-	-	-	-	4	1	14	11	13	15	12
2	2,500	2	20	3	-	-	-	-	-	-	-	-	4	1	14	11	13	15	12
3	5,000	3	20	3	2	-	-	-	-	-	-	-	5	1	14	11	13	15	12

4	10,000	4	19	4	3	-	-	-	-	-	-	-	5	1	14	11	13	15	12
5	20,000	5	19	5	3	2	-	-	-	-	-	-	5	1	14	11	13	15	12
6	40,000	6	19	5	3	3	-	-	-	-	-	-	6	2	13	9	11	13	10
7	60,000	7	18	5	4	3	2	-	-	-	-	-	6	2	13	9	11	13	10
8	90,000	8	18	5	4	4	3	-	-	-	-	-	6	2	13	9	11	13	10
9	135,000	9	18	5	4	4	3	2	-	-	-	-	7	2	13	9	11	13	10
10	250,000	10	17	5	5	4	3	3	-	-	-	-	7	2	13	9	11	13	10
11	375,000	10+1	17	5	5	5	4	4	-	-	-	-	7	2	11	7	9	11	8
12	750,000	10+2	17	5	5	5	5	5	2	-	-	-	8	3	11	7	9	11	8
13	1,125,000	10+3	16	6	6	6	5	5	3	-	-	-	8	3	11	7	9	11	8
14	1,500,000	10+4	16	6	6	6	5	5	3	2	-	-	8	3	11	7	9	11	8
15	1,875,000	10+5	16	6	6	6	6	6	3	2	-	-	9	3	11	7	9	11	8
16	2,250,000	10+6	15	6	6	6	6	6	4	3	2	-	9	3	10	5	7	9	6
17	2,625,000	10+7	15	6	6	6	6	6	4	4	3	-	9	3	10	5	7	9	6
18	3,000,000	10+8	15	6	6	6	6	6	4	4	3	2	10	4	10	5	7	9	6
19	3,375,000	10+9	14	6	6	6	6	6	4	4	4	2	10	4	10	5	7	9	6
20	3,750,000	10+10	14	6	6	6	6	6	5	4	4	3	10	4	10	5	7	9	6
21	4,125,000	10+11	14	6	6	6	6	6	5	5	5	3	11	4	8	3	5	7	4
22	4,500,000	10+12	14	6	6	6	6	6	6	5	5	4	11	4	8	3	5	7	4
23	4,875,000	10+13	14	6	6	6	6	6	6	6	6	4	11	4	8	3	5	7	4
24	5,250,000	10+14	14	6	6	6	6	6	6	6	6	5	12	5	8	3	5	7	4
25	5,625,000	10+15	14	6	6	6	6	6	6	6	6	6	12	5	8	3	5	7	4
26	6,000,000	10+16	14	7	7	7	7	6	6	6	6	6	12	5	7	3	5	7	4
27	6,375,000	10+17	14	7	7	7	7	7	7	7	6	6	13	5	7	3	5	7	4
28	6,750,000	10+18	14	7	7	7	7	7	7	7	7	7	13	5	7	3	5	7	4
29	7,125,000	10+19	14	8	8	8	8	7	7	7	7	7	13	5	7	3	5	7	4
30	7,500,000	10+20	14	8	8	8	8	8	8	8	7	7	14	6	7	3	5	7	4

NW: Nonweapon Proficiency slots; **W:** Weapon Proficiency slots; **PPDM:** Paralyzation, Poison, or Death Magic; **RSW:** Rod, Staff, or Wand; **PP:** Petrification or Polymorph; **BW:** Breath Weapon; **S:** Spells.

A highly intelligent, powerful wizard will tend to have many nonweapon proficiencies. Normally, the DM should only bother to assign these skills if there is some chance that they might augment a role-playing situation. For instance, there is almost no point in assigning nonweapon proficiencies to the evil archvillain of a campaign, whose only purpose is to torment and attack the PCs. As a short cut, the DM should only chose weapon proficiencies for such a character and simply assume that the NPC knows any skills necessary to carry out his or her fiendish plans. However, for those NPCs who might interact with the party outside of direct, antagonistic combat (perhaps serving as a mentor, teacher, henchman, or temporary hireling) the DM should take the time to carefully choose their selection of nonweapon and weapon proficiencies, based upon their kits. These skills might help to further develop the character and make role-playing situations more vivid for everyone involved.

New Necromancer Wizard Kits

Kits are role-playing aids that help the DM (or player) further define a character. The following kits represent distinct sub-classes of the necromancer wizard, each with its own goals, qualifications, and roles for

the campaign. With the DM's permission, a select few (such as the Anatomist, Deathslayer, or Philosopher) may be made available to PC wizards, subject to the concerns raised in the Introduction.

Archetypal Necromancer

Archetypal necromancers employ the Art only for their own twisted and evil ends. They revel in animating the dead and forcing the corrupted remains to serve their perverse appetites. Because of the Archetype's vile excesses, necromancers as a profession are universally reviled in most civilized societies.

The Archetypal necromancer was perhaps best captured in the short stories of Clark Ashton Smith. The decadent Mmatmuor and Sodosma from "The Empire of the Necromancers," powerful Vacharn, and his treacherous sons Vokal and Uldulla from "Necromancy in Naat," the vengeful Nathaire from "the Colossus of Ylourgne," and finally the perverted Abnon-Tha with his timid assistants, Narghai and Vemba-Tsith, from "The Charnel God." All these vile and repugnant personalities serve to clearly illustrate the Archetype at its lowest form.

In more recent fantasy literature, Sauron (Tolkien's *Lord of the Rings*), Roxanne (the *Thieves' World* anthologies), and the Forsaken (Robert Jordan's *Wheel of Time* series) are good examples of this kit.

Requirements: The Archetype is the classic malevolent wizard (any evil alignment will do). Black clothes are a must (or at the very least, some somber attire).

Role: Stereotypical necromancers are consummate villains, foul-hearted wizards of the basest sort. As a result of their violently unrelenting and unrepentant evil, these wizards are either promptly stamped out of existence by the righteous arm of society, or they are eventually driven out of civilization into the wilderness. Most tend to be short-sighted, petty scoundrels with few ambitions save to capture unwary travelers, kill them in gruesome tortures, and later animate them as a form of sick amusement. Others plot in seclusion to gain the coveted boon of lichdom so they can prolong their depravity beyond the grave. The most dangerous ones harbor secret, long-range plans to subvert or destroy the society that exiled them.

The Archetype is an unsympathetic villain, and Master Pizentios (the cryptic Master P. in Sarzec's letter at the beginning of this chapter) provides the DM with an example of such a dastardly character. This wizard is featured in the introductions of Chapters Seven and Eight, and his NPC sheet appears in Chapter Nine. As we shall see in the sample campaign of the Isle of the Necromancer Kings (Chapter Nine), Pizentios makes a dangerous nemesis for even an experienced party of adventurers.

Preferred Spells: An Archetype like Pizentios embraces the Black Arts, though much of the wizard's notoriety arises from the perverted abuse of gray necromancy (which includes animating the dead—see Chapter Four). Otherwise, an Archetype is a jack-of-all-trades when it comes to

necromancy, adopting any (offensive) spells which further his or her plans.

Weapon Proficiencies: The Archetype is generally limited much like a standard wizard and can normally choose from among the dagger, dart, staff, knife, or sling. However, at the discretion of the DM, these villainous wizards may learn a single special weapon outside their restricted selection, at the expense of two slots. The necromancers of Clark Ashton Smith, for instance, rarely traveled far without strapping on their scimitars. The Archetype can learn only one special weapon, chosen from among the following: battle axe, bow (any), crossbow (any), javelin, spear, sword (any), and warhammer. While these are not normally allowed to wizard characters, they tend to be common among Archetypes (especially at low levels).

Nonweapon Proficiencies: Required: none. Recommended: (General) any; (Warrior, these take 3 slots): endurance, survival; (Rogue) any; (Wizard) anatomy, languages (ancient), ancient history, necrology, netherworld lore, reading/writing, venom handling. Forbidden: all Priest.

Equipment: Archetypes may own any equipment, including a dagger, knife, dart, staff, sling, or their chosen special weapon. Like all wizards, they cannot wear armor when casting spells.

Special Benefits: Due to his or her devotion to black necromancy, the Archetype typically gains 1–3 special abilities as outlined in Chapter Two (DM's discretion). These supernatural powers invariably result from the wizard's heinous practices, which usually include foul and unspeakable pacts with evil gods.

Special Hindrances: Most Archetypal necromancers pay a terrible personal price for their evil powers. By embracing the Black Arts, they subject themselves to countless dangerous side effects, the least of which include curses, disease, physical deformity, and madness (the DM should refer to Chapter Three for details).

Anatomist

Anatomists devote their careers to the scientific study of the body, often using magical means to aid or inform their research. These wizards are profoundly fascinated by the seemingly infinite mysteries of the human form. Anatomists gain their knowledge after years of extensive research, typically performed on cadavers. Their exhaustive experience makes them vastly superior doctors when compared with the typical village healers who rely chiefly on herbal medicine to cure the sick.

While some Anatomists use their knowledge to heal, a most adopt this profession to further their own dark motives. Some, falling into the "insane scientist" category, using their expertise to create blasphemous experiments, the least repellent of which include the creation of cadaveric automatons, like flesh golems. Others, who delight only in inflicting pain, practice their skill on living subjects rather than cadavers. These vivisectionists make the most exquisite torturers and are sometimes found in the employ of despotic rulers.

The Anatomist is chiefly inspired by the physicians of the 15th–19th centuries who increasingly turned to the dissection of cadavers to improve their medical expertise. Because of laws which prohibited exhumation and mutilation of the dead, physicians resorted to unsavory grave robbers to supply them with fresh corpses for study. As a result of public beliefs in divine or supernatural retribution for mutilating the dead, these dissections took place in the most secret confines of the universities, reinforcing the notion that physicians took part in arcane, cabalistic practices. Mary Shelly's *Frankenstein*—written in 1817 (before England's Anatomy Act of 1832, which for the first time legally provided British physicians with cadavers for study)—drew further parallels between the genius physician and the experimenting necromancer.

The Anatomist works best in campaigns with a Renaissance background or a 16th-century historical setting such as the one proposed in *A Mighty Fortress*. An evil Anatomist would perfectly suit a RAVENLOFT® campaign replete with "mad scientists" and their abhorrent creations. For ideas on the more twisted aspects of the kit, the DM may refer to the classic *Frankenstein*, numerous B, horror movies, and *Van Richten's Guide to the Created*. A short story from the fantasy *Thieves' World* anthology, "The Vivisectionist," more closely explores the theme of the torturer-scientist.

Requirements: The Anatomist may be of any alignment.

Role: Some Anatomists use their specialized knowledge for the good of humanity, serving as skilled physicians and healers. However, because of the taboo and stigma associated with the dissection of corpses, almost all Anatomists must keep their experiments secret from their clientele. Thus, the Anatomist usually fosters the appearance of being an "ordinary" doctor or wizard who gains his or her knowledge from ancient texts and university lectures.

Despite the public opprobrium, Anatomists have no desire to flee society. Indeed, their entire profession is based on the close proximity of civilization. It would prove impossible, for instance, to practice their calling in the desolate wilderness (at least not without considerable assistance from henchmen or allies). Anatomists need a constant supply of fresh cadavers on which to experiment, and these can only be safely secured in a large town or city.

Dr. Ellandra Tolbert, whose detailed NPC sheet appears in Chapter Nine, is an example of how an Anatomist can easily fill the roles of mentor, employer, or nemesis (Ellandra makes further appearances in Chapters Two and Four). Because of her position in the Anatomical Academy (a secret society of Anatomists, detailed in Chapter Seven), Ellandra is in a perfect position to hire a party of adventurers to help her secure a new supply of corpses for study, clear out a secret, new meeting house for the Academy, or thwart an official investigation by the local authorities. If the party does not have access to a cleric, Ellandra could effectively treat their wounds, mend broken bones, reattach severed limbs, or even bring a dead character back to some semblance of life. Finally, she can serve as a powerful ally (or

nemesis) in combat. The DM can thus easily introduce an Anatomist into just about any campaign.

Preferred Spells: The Anatomist prefers necromantic spells that directly affect the physical body, either before or after death (like *corpse link*, *embalm*, *delay death*, *empathic wound transfer*, *bone growth*, and *graft flesh*). They have little interest in the netherworld or undead (except perhaps as a convenient means of transporting corpses to their laboratory for study). An Anatomist such as Ellandra is hardly defenseless in combat. While she may hesitate to employ the Black Arts to incapacitate her foes, since this magic tends to make a corpse unsuitable for later study, she always keeps one *death spell* memorized in case of dire emergency.

Weapon Proficiencies: The Anatomist is a mistress of small edged or cutting weapons, though this wizard rarely practices such skills on the living. The Anatomist's first weapon is a knife, with which she or he automatically gains specialization at 6th level as a special benefit (this fills the second weapon slot). This skill entitles the wizard to multiple attacks and the customary +1 to hit and +2 on damage bonuses. After specializing in the knife, the wizard may learn either the dagger, dart, cutlass, or short sword.

Nonweapon Proficiencies: Required: healing (this takes up two slots only) and anatomy. Recommended: (General) animal handling, animal training, artistic ability, brewing; (Warrior) animal lore, hunting, set snares; (Rogue) disguise, forgery; (Priest) local history; (Wizard) herbalism, reading/writing, spellcraft, venom handling. Forbidden: None.

Equipment: In addition to wearing the robes and mantle of a physician or scholar, the Anatomist usually carries all of his or her necessary surgical tools (knives, saws, scalpels, retractors, and such) in a characteristic black leather bag or small box.

Special Benefits: Through their studies, Anatomists gain knowledge to help the living.

Improved Healing: Anatomists make excellent doctors, gaining a +2 on their ability checks for the healing nonweapon proficiency. Patients resting under their care restore damage at an accelerated rate of 3 hp per day (4 hp per day with the herbalism nonweapon proficiency). The healing rate is slowed by 1 hp per day if the patient engages in strenuous physical activity or adventuring. A single Anatomist can care for up to 12 people in this fashion. When treating poisons or diseases (even those of magical origin), their patients are entitled to a second saving throw with a +4 bonus to resist the affliction.

Autopsy: Another useful skill of the Anatomist is the ability to divine the cause and time of death by thoroughly examining a corpse. This involves a careful dissection taking 1–6 turns minus 1 round per level. The wizard has a base 60% chance, plus 2% per level, of learning the specific reason and approximate time of death (90% maximum, one roll required for each check). This autopsy can reveal whether death resulted from normal processes (like old age or natural disease) or foul play (such as a wound,

poison, spell, or magical disease). The accuracy of the estimated moment of death decreases with elapsed time since the actual event. For instance, if the subject died an hour before the autopsy, the time of death can be fixed to within 1–4 rounds (after one day, the estimate is only accurate to within 1–4 hours, and so on).

Special Hindrances: The Anatomist must regularly practice his or her skills or lose all the unique benefits of the kit (namely the autopsy and improved healing abilities). At the very least, the wizard must perform one dissection on a human subject per month in order to prevent these specialized skills from atrophying. If the Anatomist lapses in the dissection schedule for more than a month, he or she temporarily reverts to a standard specialist. The former status may be easily regained, however, simply by performing twice the minimum number of dissections that were missed. Each formal study requires one complete day which cannot be spent in adventuring, spell research, or other pursuits.

For instance, when Dr. Tolbert takes a month-long sea voyage from Neverwinter to Calimshan, she has no opportunity to dissect human subjects. When she finally arrives, she has lost her kit abilities and become a standard specialist necromancer. Once fresh subjects are available, Ellandra must undertake at least two thorough dissections, requiring two days to complete, to regain her kit-related skills.

Deathslayer

The Deathslayer devotes his or her life to the destruction of undead, striving always to rid the living world of their abominable existence. By mastering the Art, a wizard gains a greater understanding of these creatures which are neither fully living nor entirely dead. The Deathslayer's militant opposition to all forms of undead frequently places him or her in direct conflict with other necromancers, such as the Archetype and the Undead Master, who delight in creating zombies, skeletons, ghouls, and other undying monstrosities.

As Deathslayers gain power and experience, however, they eventually seek out increasingly dangerous undead, namely ghosts, vampires and liches. Not surprisingly, few survive for long in their chosen profession.

In addition to various *Van Richten's Guides*, the original Dr. Van Helsing (on whom Van Richten's character is based) from Bram Stoker's *Dracula*, and Parl Dro, the Ghost-Killer from Tanith Lee's *Kill the Dead*, are sources of inspiration for this kit. The popular comic-book hero Batman provides an interesting example of the Deathslayer's personality. As a child, Bruce Wayne's parents were murdered by street thugs, inspiring him to devote his life to combating criminals. As a hero, Batman never killed the "bad guys" (he may have smacked them around a bit, but he never killed them). The interesting thing about Batman's character, of course, is that he *wants* to kill all the evil villains he defeats. He craves revenge, but must continually fight an inner struggle to master his darker desires.

The theme of evil (or a twisted form of good) fighting evil has become increasingly popular in modern fantasy. Michael Moorcock's Elric of Melnibone, perhaps the first fantasy anti-hero, makes pacts with evil gods and employs black necromancy to save his beloved, only to inadvertently slay her with an malevolent artifact. In the recent film *The Crow*, the revenant is little different from his murderers, whom the vengeful spirit hunts down and brutally kills. Ultimately, nothing prevents the Deathslayer from adopting the same loathsome practices as his or her enemies.

Requirements: While it might seem that only good characters would be attracted to this kit, in reality, it is open to wizards of all alignments who seek combat or revenge against undead. In addition to the usual 9 Int and 16 Wis, a wizard must have a 13 Str to become a Deathslayer.

Spell Preferences: Since these necromancers tend to be involved in countless battles, they prefer offensive and defensive spells (see Appendix Three), especially those that detect or disable undead, such as *corpselight, chill touch, detect undead, hold undead, bind undead*, and so on.

Role: At some time in their lives, almost all Deathslayers have experienced a terrifying attack by some form of undead, either directed against them personally or a loved one or family member. The celebrated Van Richten, for instance, lost both his parents to a vampire, inspiring him to become the famous "Vampire-Killer" of Ravenloft. Indeed, the vast majority of Deathslayers are driven by strikingly similar motives: an overpowering desire for revenge, mixed with righteous indignation and a good dose of moral superiority.

Of course, the Deathslayer need not be such a tormented and macabre individual. A lawful good ghost hunter, for instance, may view this terrible, yet strangely honorable profession as laying disturbed spirits to rest, releasing them from their bondage to the physical world. The character's actions are motivated by compassion and selfless sacrifice, not hatred or revenge.

On the other hand, the Deathslayer need not have a such developed sense of morality. Neither is the wizard required to be entirely sane. After all, the Deathslayer's most common enemy is undead. Who needs to be merciful, kind, or sane when habitually dealing with such abominations?

A real moral dilemma arises when undead are attended by a living master (usually another necromancer) or other living monster. Will the Deathslayer use black necromancy to destroy these living beings along with the undead? Unless the Deathslayer has a pure and noble heart, the path of righteous vengeance can quickly lead to great evil, madness, and despair.

Talib the Lich-Killer, whose detailed NPC sheet appears in Chapter Nine, is a heroic necromancer, possibly serving as a memorable role model for necromancer heroes in the campaign. Talib is a wily old Deathslayer—an interesting potential ally for an unbalanced party. Talib is also mentioned in the Introduction, Chapters Two and Three. In Chapter Nine, an adventure hook including Talib further illustrates the potential role of a Deathslayer in the campaign.

Weapon Proficiencies: The Deathslayer may learn any of the standard wizard's weapons (the dagger, dart, knife, sling, and staff).

Nonweapon Proficiencies: Required: necrology. Recommended: (General) any; (Warrior) hunting, set snares, tracking; (Priest) any; (Wizard) ancient history, astrology, herbalism, languages (ancient), netherworld knowledge, reading/writing, religion, spellcraft, spirit lore. Forbidden: all Rogue.

Equipment: Though they may not wear armor, Deathslayers may otherwise choose any other type of equipment which will help them in their battles against the enemy.

Special Benefits: At the start of his or her career, a Deathslayer chooses a single type of undead against which to focus his or her efforts. Typical choices include the mummy, spectre, banshee, ghost, vampire, or lich (lesser, more easily defeated undead make for unchallenging nemeses at higher levels). This choice of an enemy is permanent and cannot be changed during the wizard's life.

The Deathslayer gains powerful benefits when fighting his or her chosen undead enemy:

Mental Fortitude: Because of the wizard's extensive study and preparation, the Deathslayer gains a +2 bonus on saving throws against mental attacks (if any) caused by the Enemy, including *charms* and *fear*.

Battle Prowess: The Deathslayer also gains a +2 bonus on attacks against the enemy. This applies not only to melee weapons, but also touch-delivered spells and undead-specific special attacks (such as a driving the stake through a vampire's heart or, in the case of Talib, destroying a lich's phylactery).

Spell Prowess: The Deathslayer targets spells effectively against the Enemy, subjecting this type of undead to a –2 penalty on saving throws. This applies to all spells cast by the Deathslayer on the chosen undead and is cumulative with the usual –1 penalty applied to necromancy (thus, the selected enemy makes saves at –3 vs. the 'slayer's necromantic spells, and at –2 vs. spells from other schools).

Special Hindrances: The Deathslayer never relents in the pursuit of the enemy. This fanatical wizard is driven, as if by compulsion or *geas*, on an endless quest to seek out and destroy undead. In combat, a Deathslayer like Talib will always seek out and destroy undead in preference over living targets. If the wizard encounters a mixed group of undead and living creatures (like an Undead Master with a contingent of skeletons), he or she will deal with the undead opponents first, even if they pose less of a threat. A Deathslayer who willingly ignores this kit responsibility automatically forgoes any experience points he or she normally would have gained for the encounter (or adventure).

The obsession to eradicate undead borders on mania, and a few members of this kit are not the sanest of individuals. The horrors of continually battling powerful undead can erode the mental health of even the most strong-willed heroes. Even if they retain a fragile hold on their sanity,

Deathslayers are usually harsh and grim in their dealings with others.

Philosopher

The Philosopher studies necromancy out of an overpowering desire to master the forbidden and secret arts shunned by the rest of world. Indeed, if necromancy were not publicly reviled or a topic of social taboo, the Philosopher would not give this school of magic more than a cursory thought. The Philosopher is curious about the forbidden, fascinated by the obscure. The Black Arts are especially tempting to this wizard, who craves to unravel all the dark, hidden mysteries of the universe.

The Philosopher is a theoretician, not an experimenter like the Anatomist. Instead, this wizard gains almost all knowledge from the ancient (often banned) books, scrolls, and magical spells at his or her disposal. When trying to resolve a particularly knotty problem, the wizard may correspond with other Philosophers or summon an agent from the lower planes for interrogation. Knowledge and understanding are always the foremost goals of this kit.

Numerous examples of this kit can be found in the short stories of H. P. Lovecraft and his literary successors, for whom this character became something of a stereotype. Lovecraft was noted for creating the fictional *Necronomicon*, a book of black necromancy and baneful summonings supposedly written by the Mad Arab, Abdul Alhazred, an insane wizard who delved too deeply into his forbidden researches. Many horror writers have expanded on Lovecraft's notion of the demented scholar or sage (see "Return of the Sorcerer" and "Ubbo-Sathla" by Clark Ashton Smith, "The Dweller in Darkness" and "Beyond the Threshold" by August Derlith, "Shambler from the Stars" and "The Shadow from the Steeple" by Robert Bloch, "The Terror from the Depths" by Fritz Leiber, and "Rising with Surtsey" by Brian Lumley). The DM should have little difficulty locating source material for this type of necromancer.

Requirements: Because of their fascination with the darker side of necromancy, Philosophers may only be of any neutral, non-good alignment (only N, CN, LN, or NE). A Philosopher must have a minimum 14 Int, besides the usual minimum 16 Wis.

Spell Preferences: This wizard favors spells from the spheres of necromancy (all categories), conjuration/summoning, and divination. During their research, they have little use for alteration or invocation spells.

Role: The Philosopher is a demented and outcast scholar, forced to pursue his or her dangerous studies on the fringes of civilization. This wizard lives like a recluse, always residing in the outskirts of town or in the wilderness. The Philosopher's sinister habits and fiendish summonings would repulse the uninitiated, inflame neighbors, and quickly bring an eviction by the local authorities. It is far easier to live alone, attended by a few trusted henchmen or familiars who respect and occasionally assist in the work.

This wizard is not prone to adventuring and rarely leaves the library, except when lured by the prospect of gaining ancient books, necromantic scrolls, or magical items for study. Except for seeking out these new arcane materials, the Philosopher remains almost always at home. The most fanatical scholars set up a bed in a corner of their library so they may work on their research during all waking hours.

The most probable role of this character in the campaign will be that of an NPC sage or scholar who must be contacted by the party during the course of a quest or adventure. Kazerabet, for instance, is a reclusive Philosopher with a passion for ancient history. Her NPC sheet appears in Chapter Nine. The famous author of the *Art of Necromancy*, her work has been quoted in the Introduction and the final chapter of this book. In the campaign of the Isle of the Necromancer Kings (see Chapter Nine), she serves as a neutral source of antique lore for the adventurers, providing them with background information for the adventure. Locating the Philosopher, intruding on her realm, and obtaining the desired knowledge should prove to be an opportunity for lively role-playing, given the eccentricities of the kit.

Weapon Proficiencies: A Philosopher like Kazerabet has little experience or need for weapons, relying almost exclusively on her wits or spells during an encounter. The wizard may only choose small weapons that can easily be learned indoors (the dagger, dart, or knife).

Nonweapon Proficiencies: Required: netherworld knowledge, reading/writing. Recommended: (General) artistic ability, etiquette, heraldry, languages (modern); (Priest) local history; (Wizard) ancient history, astrology, herbalism, languages (ancient), necrology, religion, spellcraft, spirit lore. Forbidden: all Rogue and Warrior.

Equipment: This wizard has little or no concern for physical appearance or personal possessions (unless magical, of course). As a result, the Philosopher will typically be poorly equipped, wearing unkempt and unfashionable clothing, and carrying little besides spell components and a small weapon. Of course, Kazerabet is an exception to this generality because of her past history as a former queen.

Special Benefits: The Philosopher has the knowledge of a sage regarding spells in the school of Necromancy, necromantic magical items, and the netherworld (particularly the Lower Planes). When questioned on this topic, the wizard has a base 5% chance per level of immediately knowing the answer, as if he or she had cast *legend lore*. As with the 6th-level spell, the DM must decide on the specific nature of any details learned by this ability. Since most of the Philosopher's knowledge will be based on the partly coherent ramblings of partially demented necromancers (like him- or herself), there is little to assure that the answer to any specific question will be meaningful or even comprehensible. If the wizard does not directly know the answer to a typical question, the Philosopher is constrained by the typical rules for the sage, outlined on pages 106–108 in the *DMG*.

If the DM allows psionics in the campaign, the Philosopher may possess one or more wild talents (see Chapter Two for more on this). These unusual psychic abilities result from the wizard's peripheral researches on the hidden powers of the human mind, an interesting subtopic of necromancy (see the 4th-level spell *brainkill* in Chapter Four). The Philosopher's unique mental powers will certainly complement his or her demented or slightly insane nature (see below).

Along with the usual benefits of the specialist, the Philosopher gains a +30% chance (total) when learning spells from the school of Necromancy. Unlike most other necromantic kits, this wizard devotes considerable time to magical research and thus is likely to have a very large repertoire of (mostly necromantic) spells at his or her disposal.

Special Hindrances: Perhaps the greatest hindrance of this character is a tenuous grasp on reality. Normally, scholars attempt to retain an objective or unbiased view of their research. With black necromancy, however, such an emotionless and impartial perspective is extremely difficult to maintain. Because of the internal contradictions involved, spurred by tamperings with extraplanar forces beyond mortal reckoning, a Philosopher like Kazerabet sometimes loses a sane perspective on the normal world around her. Her attitude about life is somewhat distorted by the terrible secrets she has learned, and the cumulative burden of these inexplicable mysteries can be unbearable.

Not surprisingly, Philosophers may become insane (see Chapter Three), though rarely in a manner that impedes their scholarly research. Even the mighty Kazerabet is not without her paranoia and her irrational need for privacy (although these are possibly not bad traits for a necromancer).

Finally, because of the wizard's extensive research in necromancy, spells from other schools are much more difficult to learn for the Philosopher, resulting in a –30% penalty. Otherwise, the Philosopher has the usual restrictions regarding forbidden schools and magical items.

Undead Master

The Undead Master specializes in the creation of undying minions and the summoning of extraplanar allies. Above all, this necromancer craves power over others, reveling in the thrill of commanding obedient servants. The mindless undead, as unthinking and ever-faithful automatons, make perfect and unquestioning slaves that will shoulder even the most loathsome burdens without hesitation. The Undead Master enjoys dominating the feeble will of the living, subverting the dead, and controlling the fiendishly powerful.

Examples of this kit can be found in a few of Clark Ashton Smith's stories. The necromancer Malygris from "The Last Incantation" and "The Death of Malygris" and the vengeful Namirrha from "The Dark Eidolon" make ideal models for this kit. Also, the DM might check out Glen Cook's *Black Company* series, which involves a necromancer known as the Dark

Lady, who subjugates her living apprentices, creating the infamous Ten Who Were Taken.

Requirements: Members of this kit may be of any non-good alignment.

Spell Preferences: First and foremost, these wizards are avid practitioners of necromancy that creates, augments, or controls undead. At higher levels, these wizards eventually turn to powerful spells from the Conjuration/Summoning school that call upon extraplanar creatures.

Unlike most necromancers, *the Undead Master has access to the school of Enchantment/Charm*, enabling this specialist to dominate the minds of the living as well as the dead.

Role: The Undead Master is a variant of the Archetypal Necromancer and, as such, makes a dangerous villain for the campaign. However, unlike the Archetype, who tends to be a solitary menace, the Master is always surrounded by a host of undead servants, summoned fiends, bound genies, and charmed monsters. These wizards are never encountered without a large entourage of minions, making members of this kit especially terrible foes in combat.

The Undead Master may be encountered both in the wilderness and in the midst of society. In the abandoned hinterlands, many Masters establish petty domains where they can rule over legions of undead with impunity. Eventually, the most powerful Masters gravitate back to human society, where they attempt to impose their will over the living. Sometimes, they magically establish a tower in the center of a city, replete with their most powerful guardians. The presence of an Undead Master in a city directly challenges the authority of the local aristocracy, who will seek to remove the wizard, regardless of the cost (providing a good opportunity for adventurers). Of course, the Master is always well prepared for such "welcoming parties."

Sarzec the Broken (the author of the letter at the beginning of this chapter) is an example of a low-level Undead Master for the campaign. Along with his associate Pizentios, he illustrates how a group of allied necromancers can band together with deadly results. This necromancer is featured again in the introductory anecdotes for Chapters Seven and Eight, and his detailed character sheet has been included in Chapter Nine. Despite his low level, his alliance with his former mentor Pizentios makes him an extremely dangerous adversary.

Weapon Proficiencies: The Master may choose only *one* of the regular weapons available to the wizard (namely the dagger, dart, staff, sling, or knife). At higher levels, additional weapon slots must be invested in nonweapon proficiencies. A wizard like Sarzec almost never enters into melee personally, as he relies on his minions for protection in battle.

Nonweapon Proficiencies: Required: necrology, netherworld knowledge. Recommended: (General) etiquette, heraldry; (Wizard) ancient history, astrology, languages (ancient), reading/writing, religion, spellcraft, spirit lore. Forbidden: all Priest, Rogue, and Warrior.

Equipment: Although the Undead Master is typically outfitted like any

wizard, this kind of character tends to be vain, so he or she usually only obtains possessions of the highest quality. Indeed, powerful Undead Masters may consider themselves to be on par with royalty (no matter how humble their birth). A low-level wizard like Sarzec relishes a position of authority such as commanding a ship of undead as a captain. These attitudes are clearly reflected in their choice of dress and accouterments.

Once they reach a sufficiently high level, Undead Masters devote considerable attention to properly outfitting their numerous followers, from the lowliest skeleton to the most powerful fiend. Only the uncouth Archetype will send skeletons into battle with their bony claws as weapons. Masters care not only about the combat potential (weapons) of their servants, but about their physical appearance as well. Sometimes, the equipment of an archmage's servants will approach the extravagance and quality of a royal guard.

Special Benefits: All Masters are able to command undead creatures, exactly as if they were priests of the same level. Their ability to command undead also extends to fiends and extraplanar creatures, which are treated as undead with the same hit dice (without considering any hit point modifiers). This special benefit results from the wizard's complete mastery of the baneful rites and conjurations that control or bind not only the cold undead, but also the sinister inhabitants of the netherworld. For example, Sarzec, a 6th-level Master, can command undead and up to 6-HD extraplanar creatures, exactly like a 6th- level priest.

Special Hindrances: In return for knowledge of Necromancy, Conjuration/Summoning, and Enchantment/Charm, the Undead Master neglects study in other schools of magic. The Master is restricted from casting spells which are exclusively taught in the schools of Alteration, Illusion, and Major Divination. This significantly reduces the wizard's repertoire of spells when compared with other necromancers (gaining the Enchantment/Charm school is more than offset by the loss of Alteration and Major Divination).

The Master may also not use specialized, wizardly items that draw exclusively from these restricted schools of magic, including wizard scrolls of any restricted spells, *wands of illusion or polymorphing, robes of eyes, scintillating colors*, or *repetition* (TOM), *crystal balls, amulets of far-reaching, extension*, or *meta-spell influence* (TOM), *medallions of spell exchange* (TOM), *talismans of memorization* (TOM), *Nefradina's identifier* (TOM), or *Tenser's portmanteau of frugality* (TOM). However, magical items which are available to all classes (such as a *potion of polymorphing*), that operate without specialized knowledge of the restricted schools, can be employed.

Finally, the greatest hindrance of this kit is the wizard's own self-centered personality, which often borders on madness. Undead Masters tend to be megalomaniacs of the highest degree. They always consider themselves, their experiences, their feelings, and their quests for power above those of others. They demand to be the center of attention, ruthlessly

subverting (or even eliminating) those who contest their supremacy. The Undead Masters' overwhelming need to be in complete control of every situation and to dominate everyone around them results in their most obvious weakness. Anyone who can successfully stand up to them will shatter their composure and possibly provoke an irrational or poorly-conceived response, even when it runs contrary to the wizard's established, long-term interests. Finally, the DM should feel free to impose any additional penalties from Chapter Three, to more distinctively round out the Undead Master's twisted character.

Other Necromancer Kits

In addition to the new wizard kits described herein, a few kits outlined in the *Complete Wizard's Handbook (WH)* and the *Complete Sha'ir's Handbook (SH)* may be appropriate for a necromancer: specifically, the Academician, Militant Wizard, Peasant Wizard, Savage Wizard, and the Witch (from the *WH*), and the Astrologer, Ghul Lord, and the Mystic of Nog (from the *SH*). Of all the wizard kits outlined in these two resources, the Witch and Ghul Lord stand out as particularly interesting and distinctive roles for the necromancer in the campaign. The full details of these kits can be found in the *WH* and *SH*, respectively. Only a few remarks about each profession are offered as inspiration for the DM.

Witch

The Witch specializes in communicating with the dead. Because of the wizard's contact with invisible spirits, he or she learns many hidden secrets of about the physical world. In a campaign, the Witch (also known as a Medium or Spirit Channeler) can serve as both a beneficial ally or as a frightening nemesis.

This is an interesting and distinctive kit for a necromancer. Spells are taught to the Witch by spirits rather than by a living mentor or by reading a book of spells. The Witch is basically an envoy or intermediary between the living and the dead, serving the needs of both groups. Unlike the Deathslayer, who may seek to lay undead spirits to rest, the Witch has no such obsession (unless, of course, a spirit either threatens her personally or asks for assistance).

In many ancient societies, consultation of the dead (through a witch or medium) was a common practice. The Greek and Celtic equivalents, usually male, would wrap themselves in the freshly skinned pelt of a magical animal (that of a lamb in Greek society or that of a bull among the Celts) and seek the counsel of spirits in the lonely places of the wilderness, usually on mountain tops or by waterfalls.

In Roman times, the witch served as a diviner for the community (like the witch of Endor from the Old Testament). During the Middle Ages, the witch

gained a negative and evil stereotype, living on the fringes of society like an outcast for consorting with dark spirits (consider the three witches from *Macbeth*). Since their profession conflicted directly with one of the chief purposes of the official or mainstream priesthood, witches were outlawed in almost every period since the height of the Roman Empire.

With these widely variant historical interpretations of the witch, the DM should have plenty of ideas for incorporating such a character into the campaign.

Ghul Lord

Ghul Lords are necromancers who channel the dangerous energies of the Negative Material Plane. These necromancers do not cast spells like normal wizards. Instead, they employ raw manipulations of negative energy that can be used to attack, defend, provide transport, and yield information. These manipulations are not like normal spells, and are powered by the wizard's own life force. However, since their powers come from the Negative Material Plane, Ghul Lords can only duplicate the effects of spells from the school of Necromancy. Once they reach 10th level, they also gain a limited ability to turn or command undead.

These considerable powers do have a drawback. The Ghul Lord pays a terrible price for them. The negative energy slowly twists and corrupts the user's body, eventually turning it into a hideous monstrosity as the wizard progresses in experience. In addition, since the Ghul Lord's powers involve the channeling of negative energies, the wizard cannot try manipulations that duplicate spells outside the school of Necromancy.

Since the Ghul Lord does not memorize and cast spells in the standard fashion, he or she is a unique type of necromancer, akin to the sha'ir wizard native to the Land of Fate (of course, the DM can easily transplant the Ghul Lord to any arid or desert climate). While he or she might serve as a spooky "speaker of the dead" for a secluded village or town, the wizard will usually be a reclusive loner because of his or her progressively horrendous, undead appearance. As the kit's name implies, the mysterious wizard will probably be encountered in the wild, commanding a pack of ghouls.

Like the Arabian sha'ir, the Ghul Lord is at a disadvantage in melee when compared with standard wizards who need only a few moments to unleash a memorized spell. The Ghul Lord, in contrast, needs at least one round of uninterrupted concentration to prepare a manipulation. When designing a combat encounter, make sure to include numerous allies (undead or otherwise) to protect the Ghul Lord while the wizard prepares his or her manipulations.

New Nonweapon Proficiencies

The following new nonweapon proficiencies are suitable for use by NPC

necromancers (and death priests) in the campaign. At the DM's discretion, these skills also may be made available to player characters, providing they find an appropriate tutor (a necromancer or death priest) willing to teach them. Open possessors of these skills are viewed with considerable alarm by mainstream society, which normally regards such knowledge as unspeakable or taboo.

Anatomy (1 slot, Int)

This proficiency involves the knowledge of the secret mysteries and intricacies of the human body, including the structure, function, and location of bones, muscles, organs, and other soft tissues. This skill provides the scholarly foundation for the Anatomist's special abilities. This proficiency also comes in handy with certain necromantic spells (such as *corpse link, spectral voice*, and *graft flesh*), which require fresh body parts that have been carefully harvested from cadavers.

This proficiency also has some less gruesome benefits. A detailed knowledge of anatomy can help with both the treatment of disease and the accurate artistic representation of the human body. Characters with the anatomy nonweapon proficiency automatically increase their skill with healing and artistic ability proficiencies (+2 bonus to both ability checks).

Necrology (1 slot, Wis)

A character with this skill is well versed in the lore of undead creatures. This proficiency may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a character with this skill confronts an undead, he or she may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for instance). In addition, providing the character makes another successful ability check, he or she recalls the creature's specific weaknesses and natural defenses or immunities. At the DM's discretion, a failed ability check (in either of these cases) will reveal misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead.

Netherworld Knowledge (1 slot, Wis–3)

With this proficiency, a character learns about the cosmology and organization of the AD&D® game multiverse, focusing primarily on the ultimate destination of spirits after death: the Outer Planes. In addition, the character learns about the behavior of the dangerous creatures that inhabit the nether regions, including such fiends as the tanar'ri and the baatezu. As with necrology (which applies exclusively to undead), netherworld knowledge can reveal the specific weaknesses and natural immunities of

beings from the Outer Planes. The proficiency can also be used to classify the exact type of extraplanar creature encountered. Both of these abilities require an ability check, however.

Spirit Lore (2 slots, Cha–4)

A character with the spirit lore proficiency knows methods to contact spirits, deities, and extraplanar powers. He or she can more easily communicate with these beings, gaining a +5% chance of success (no ability check necessary) when attempting divinatory spells such as *augury, contact other plane, commune, divination, speak with dead, summon spirits*, and so on.

This ability may also be used to contact the dead without resorting to magic (handy for low-level characters and individuals who do not know magic, such as psionicists). Using pyromancy (divination by candles), tarot cards, and other mystical rites, the character can ask questions of these powers as if using a *summon spirit* or *speak with dead* spell (no body required, and there is no applicable time limit).

Before beginning the contact, the character must prepare for half an hour, making sure that the area has no spirits around to confuse readings. Contact with the dead is established if a successful check is made. A failed roll reveals nothing. If the roll is 10 more under the number needed, a specific spirit can be contacted. A roll of four or more above the needed number (or a 20) reveals incorrect information, perhaps from an evil spirit. Individuals with the psionic ability of spirit sense gain +2 to ability checks.

The summoner can ask questions of these spirits, but the spirits are not obliged to answer. If annoyed, the spirits can sever the link at will. The questioner can ask 1–3 questions, plus one for every slot above two spent on this proficiency. Contact may not be made more than once per day and is inadvisable more than once per week. The dead do not appreciate being disturbed and may take revenge. The DM can refer to the new 4th-level spell *summon spirits* for more details about interacting with the dead.

Venom Handling (1 slot, Wis–2)

With this proficiency, a character learns how to safely use both magical and mundane poisons. There is no danger of such a character accidentally stabbing someone with a poisoned weapon. Also, the character can identify a poison and a possible antidote by visual inspection of the venom or its symptoms in a victim (with an ability check). In addition, a character can identify naturally occurring animals, plants, or monsters that are poisonous (with an ability check). Any roll which fails by 4 or more results in a misidentification of both the poison and its antidote.

At the DM's discretion, characters with also the animal handling, herbalism, and brewing nonweapon proficiencies may be able to

manufacture some of the more deadly poisons listed on page 73 of the *DMG*. The cost and time required for such an activity should be adjudicated by the DM, but providing all of the components are personally harvested by the character, it should take no less than 1–6 days to make one dose of poison. Magical poisons cannot be manufactured using this ability.

CHAPTER 2
Dark Gifts

Long before Talib began to formally study the Art, Jal' and I knew that we had been kissed by Fate and could perceive things invisible to others. Many times, when we were still children, I would test my brother by placing a stolen turban in his hands, asking him to describe its owner. And he often would stare at the unwrapped linen, gradually outlining the facial features and mannerisms of a strong caravan handler or some dashingly handsome scribe.

But as my brother grew older, his visions became darker and more frightening. Once, when I placed the purse of a young porter in his hands, my brother described a much older and frail man, who appeared to be a merchant of sorts. I laughed and told him his mysterious powers had failed him, but Talib kept staring at the small velvet pouch, and went on to describe how the older merchant had been surprised on the streets one night, while returning home from the evening prayer. In chilling detail, my brother recounted the merchant's murder at the hands of the young porter from whom I had obtained the purse in the bazaar. That night, the game stopped being fun. We never played it again.

Talib's unusual talents continued to mature after he started learning the Art. He recoiled from cemeteries, even by daylight, for he would drown in the latent sorrow and sometimes glimpse pale shadows fluttering amidst the sepulchers. He could feel death around him, even after he learned how to shield his mind from the visions.

One evening, after we stopped for the night at the house of our friend Salim the pearl trader, Talib woke us all at midnight with his screams. We found him mopping the azure tile floor with his linen night shirt, moaning incoherently about a river of blood and the dead woman in his bed. Of course, his bed was empty and the floor was bone dry, but our host Salim paled visibly at these word, and ushered our troubled brother into another chamber for the remainder of the evening. We learned the next morning, much to our sorrow, that Salim's wife had died in that room many years ago, bearing their first child. And for many days afterwards, the servants had labored—apparently in vain—to remove the taint of blood from the once-beautiful blue tile floor.

—From Leyla's Lost Journal

Not all necromancers are created equal. Indeed, it would be dangerous for player characters to assume that a wizard's powers were limited simply to the spells at his or her disposal. Just as the necromancer's "average" abilities were detailed in the previous chapter, this section describes a necromancer's unusual, salient abilities, sometimes known as "Dark Gifts," implying some connection with the mysterious evil powers that patronize black necromancy.

The necromancer's mysterious skills include a wide assortment of powers, such as dual-class-related skills, wild talents, and strange magical powers. Not all of these abilities (except the latter) require direct intervention by an evil, extraplanar power. For instance, abilities earned as a dual-classed character or gained through mental or psionic prowess are attained chiefly through individual skill and achievement.

Regardless of their origin, however, these abilities should enable the DM to generate unique NPCs that will surprise and challenge players for countless gaming sessions. The variety of possibilities is quite broad.

Given a necromancer's potential to unbalance a campaign, the DM should use the suggestions from this chapter sparingly. Not every corrupt wizard in the campaign should be entitled to a salient ability, as the adventurers would be quickly overwhelmed by encountering such potent adversaries at every turn. Only the most ambitious and pivotal characters (such as the principal archvillain) will typically attain more than one of these highly unusual attributes at a time. Use them sparingly.

Dual-Classed Characters

Perhaps the easiest way to unbalance an NPC—without modifying any of the basic rules of the campaign and introducing the notion of lower-planar powers—is for the DM to assign dual-classed abilities to a particular character. In practice, DMs rarely adopt this approach when creating NPCs because the process can be quite time consuming. As we shall see, for the special case of necromancer wizards, the creation of a dual class can be relatively easy.

For simplicity, since the character's principal profession is assumed to be necromancy, the DM must only worry about determining the NPC's original profession. In other words, the DM can suppose that NPC advanced in a primary career up to a certain point and then abandoned that profession in favor of taking up the vocation of necromancy. The DM's first task, then, is to determine the necromancer's original profession. The obvious obstacle to this approach involves ability score restrictions. According to the *PHB* (page 45), the character must have an Intelligence of 17 (a necromancer's prime requisite) and a score of 15 in the prime attribute of the original profession. The easiest way to select a potential first profession, then, would be to inspect the necromancer's ability scores.

Fighter/Necromancer

This combination requires the character to have a 15 Str and 17 Int. Along with the minimum 16 Wis of the necromancer, this combination can be hard to generate using the standard character generation procedures from the *PHB*. Although fighter/necromancers cannot wear armor, they retain their original fighter kit abilities, weapon proficiencies, excellent hit points, and THAC0. The character retains the ability to use of all weapons and magical items (including a *girdle of giant strength* and so on) that he or she enjoyed as a warrior. These benefits make the character a much more difficult opponent in physical combat (quite handy for an archvillain).

Of all the dual-classed characters, this is perhaps the easiest for the DM (or another player) to effectively role-play and justify. Consider the case of Talib the Magnificent, a 5th-level warrior/16th-level necromancer. Because of his physical strength, the character embarked on a career as a warrior of the desert until he encountered a mentor in the wilderness who recognized his "true calling" as a necromancer. From then on, Talib devoted his life to the Art, forsaking his earlier profession, except when it best served his purposes to appear like a fighter. Early in his magical career, when his supply of spells was frightfully limited, Talib's specialization with the scimitar helped him in many battles.

Except in special circumstances, a dual-classed character will generally not have advanced to name (9th) level as a warrior before adapting necromancy. If the character had attained fame and notoriety as a warrior, there would have been little reason for him or her to switch professions! For simplicity, the DM may determine the character's level of experience as a fighter by rolling 2d4 (resulting in 2nd to 8th level).

Thief/Necromancer

To be a dual-classed thief/necromancer, the character must have a minimum 15 Dex and 17 Int (including, of course, the minimum 16 Wis of the necromancer). This combination does not have many advantages, though. From the character's perspective, the combat abilities (hit points and THAC0) of the rogue are only marginally better than that of the wizard. In addition, even at low levels, a wizard's spells can dramatically overshadow a thief's mundane abilities. For instance, who would not prefer a *spider climb* spell over the usual climb walls ability? Why pick a lock when you can *knock*?

The trap detection and lock picking abilities of a thief would greatly benefit a subtle necromancer who enjoyed tomb robbing, but remember that once the wizard can *animate dead*, the importance of such skills may be greatly reduced (as noted in the Introduction). Perhaps another exception to this rule is the Anatomist or any other necromancer who must

regularly work at the heart of civilization. For the Anatomist, who needs a steady supply of stolen bodies, a rogue's skills might prove indispensable. Moving silently and hiding in shadows, for instance, are practically impossible to duplicate without spells from the Illusion school (which is forbidden to all necromancers).

From the DM's perspective, a rogue's percentage ability scores are considerably more difficult to generate than those of the warrior. As with the fighter, a dual-classed thief/necromancer character will not have advanced to name (10th) level before changing professions. The DM can quickly determine the character's level of experience as a thief by rolling 1d8+1 (resulting in 2nd to 9th level).

Cleric/Necromancer

Any necromancer, providing he or she has an Intelligence of 17 or greater, may have previously been a member of the priesthood (the minimum 16 Wis needed to be a necromancer is naturally the prime requisite of a priest). This combination would seem to be a great benefit to the character, but it raises a number of concerns (chiefly philosophical) about a fundamental difference and incompatibility between wizards and priests, especially those that worship death. Of all combinations, the cleric/necromancer is the rarest, most time-consuming to generate and the most difficult to role-play.

Unlike fighting, thieving, or wizardry, which may be chosen out of convenience, serving in the priesthood usually involves a sense of "calling" by a specific god and a profound personal piety. Priests that do not put the needs of their god or religion above their own personal desires simply do not advance far in that order. In this context, the cleric/necromancer may be considered to be an "outcast" priest who did not possess the enough faith to devote his or her entire existence to serving a particular god, regardless of the alignment involved. As a result, the character did not progress far in the priesthood, certainly not to 9th level, the stage at which clerics gain a parish. The DM can quickly determine a character's level as a priest by rolling 1d6+1 (2nd to 7th level).

At the other extreme of the spectrum, certain religions may condone or even encourage their members to learn the wizard's Art of necromancy. Religions devoted to gaining knowledge or spreading evil might allow their most intelligent and well-trained high-priests (9th-level minimum) to switch classes and become wizard necromancers. Of the new cleric priesthoods detailed in Chapter Five, those worshiping the deities of Pestilence and Undead would probably condone such training.

Such a change in professions would only be permitted after two specific conditions had been met. First, the chosen individual must display absolute and unswerving loyalty to his or her deity. Second, the chosen individual's wizardry training, once complete, must be put to immediate use in serving the religion.

These "fanatical" priest/necromancers will typically only be encountered in an established temple or on a mission of importance to their god or religion. The DM is referred to the Al-Qadim® *Ruined Kingdoms* boxed set, which describes an fanatical cult of priest/wizards called Geomancers, who employed a variety of evil magics (including necromancy) to further their organization's ends.

Finally, the cleric/necromancer can be unusually challenging for the DM. The priests' proficiencies, religion, specialty powers, and spells greatly increase the character's complexity, especially at high levels. Of course, the priest's improved combat abilities (hit points and THAC0) will dramatically increase a wizard's strength in direct melee. For all these reasons, the character can be difficult to role-play properly, even for experienced DMs.

Psionicist/Necromancer

This combination has interesting possibilities. Many psionic disciplines (particularly psychometabolism) include abilities which affect the processes of healing, disease, and death—perfect powers for the necromancer. For instance, Tanith Lee's *novel Kill the Dead* explores the theme of a psychic ghost hunter whose mental powers enable him to sense and manipulate spiritual forces. Indeed, it is easy to imagine how dabbling with such psychic skills could lead to a wizard's career in the Art.

If the DM is interested in further exploring the theme of the necromantic psionicist, refer to DRAGON® #200, where "The Even More Complete Psionicist" details the Spiritualist Kit: a psionicist who specializes in communicating with the spirits of the dead. The Spiritualist could play a similar in role in a campaign to the Witch necromancer who serves primarily as a diviner. For more psionicist kits and further ideas to flesh out a dual-classed necromancer/psionicist, see also "Open Your Mind" in DRAGON #191.

Along with the requisite 17 Int, this dual-classed character would require a 15 Con (in addition to the usual 16 Wis). An NPC's level of experience as a psionicist may be quickly determined by rolling 2d4 (resulting in 2nd to 8th level). While the character would undoubtedly benefit from a psionicist's wide range of mental abilities (as detailed in the *Complete Psionics Handbook*), the added complexity could render the NPC difficult to role-play effectively. Those DM's wishing to integrate psionics with the necromancer in a more limited and manageable fashion may care to employ wild talents rather than full-fledged psionicists.

Wild Talents

Because of their association with forbidden and mysterious powers, it is not surprising that some necromancers might develop unusual mental abilities. After all, most necromancers, by right of their unusual mental

faculties—high Intelligence and Wisdom—already have a natural aptitude for psychic disciplines. In the campaign, these skills may greatly increase a NPC's mystique and perceived level of ability. For instance, players may take alarmed note of a necromancer's 1st-level apprentice who can apparently sense their thoughts without visibly casting a single spell. With a single wild talent, an otherwise minor necromancer can appear to have strange and exotic powers without resorting to dangerous pacts with evil, lower-planar entities and the terrible consequences of such bargains.

As discussed in the *Complete Psionics Handbook (CPH),* the base chance for gaining a wild talent is 1%, subject to these modifiers:

Each Int, Wis, or Con score of 18	+3%
Each Int, Wis, or Con score of 17	+2%
Each Int, Wis, or Con score of 16	+1%
Character is 5th–8th level	+1%
Character is 9th level or higher	+2%
Character is a wizard or priest	x1.5

Thus a 10th-level necromancer, with a 17 Int and a 16 Wis has a (1% (base) + 2% (Int) + 1% (Wis) + 2% (>9th level) = 6%) x 1.5 (wizard) = 9% total chance.

Table 3: Wild Devotions for Necromancers

Roll	**Devotion**	**Discipline**
01–03	Absorb Disease	(Psychometabolism)
04	Adrenaline Control	(Psychometabolism)
05–06	Aging	(Psychometabolism)
07	All-Around Vision	(Clairsentience)
08	Animate Object	(Psychokinetics)
09–12	Astral Projection	(Psychoportation)
13	Awe	(Telepathy)
14–15	Ballistic Attack	(Psychokinetics)
16–18	Body Control	(Psychometabolism)
19	Body Equilibrium	(Psychometabolism)
20–22	Cause Decay	(Psychometabolism)
23–26	Cell Adjustment	(Psychometabolism)
27–28	Combat Mind	(Clairsentience)
29–31	Conceal Thoughts	(Telepathy)

32–33	Control Body	(Psychokinetics)
34	Danger Sense	(Clairsentience)
35	Dimension Door	(Psychoportation)
36	Double Pain	(Psychometabolism)
37–38	Ectoplasmic Form	(Psychometabolism)
39	Empathy	(Telepathy)
40	Enhanced Strength	(Psychometabolism)
41–44	ESP	(Telepathy)
45–47	Heightened Senses	(Psychometabolism)
48–50	Inflict Pain	(Telepathy)
51	Invincible Foes	(Telepathy)
52	Know Direction	(Clairsentience)
53	Know Location	(Clairsentience)
54–57	Life Detection	(Telepathy)
58–60	Mind Bar	(Telepathy)
61–62	Mind Over Body	(Psychometabolism)
63–66	Poison Sense	(Clairsentience)
67	Repugnance	(Telepathy)
68–69	Send Thoughts	(Telepathy)
70	Sight Link	(Telepathy)
71	Sound Link	(Telepathy)
72–76	Spirit Sense	(Clairsentience)
77	Taste Link	(Telepathy)
78–79	Telempathic Projection	(Telepathy)
80	Truthear	(Telepathy)
81–90	Choose any Devotion Above	
91–95	Choose any Devotion and Roll Again	
96–00	Choose any Devotion and Roll on Table 4	-

Table 4: Wild Sciences for Necromancers

Roll	**Science**	**Discipline**
01–04	Aura Sight	(Clairsentience)
05–09	Banishment	(Psychoportation)
10–13	Clairaudience	(Clairsentience)
14–18	Clairvoyance	(Clairsentience)
19–23	Complete Healing	(Psychometabolism)
24–28	Death Field	(Psychometabolism)
29–32	Detonate	(Psychokinesis)
33–36	Disintegrate	(Psychokinesis)
37–40	Domination	(Telepathy)
41–44	Energy Containment	(Psychometabolism)
45–49	Life Draining	(Psychometabolism)

50–52	Mindlink	(Telepathy)
53–55	Mindwipe	(Telepathy)
56–58	Object Reading	(Clairsentience)
59–62	Probability Travel	(Psychoportation)
63–65	Project Force	(Psychokinesis)
66–68	Shadow-form	(Psychometabolism)
69–73	Summon Planar Creature	(Psychoportation)
74–75	Switch Personality	(Telepathy)
76–77	Telekinesis	(Psychokinesis)
78–80	Teleport	(Psychoportation)
81–90	Choose any science or devotion	
91–94	Choose any science and two devotions	
95–98	Choose any science and three devotions	
99-00	Choose two sciences and four devotions	

In campaigns which heavily involve psionics, the DM may allow entitle certain necromancers (such as the Philosopher) to make a wild talent check each time they advance a level of experience. In this way, a necromancer could have a wider range of wild talents, which would add further to the character's mystique and reputation. These few additional abilities are much easier to manage than those of a dual-classed necromancer/psionicist.

Ordinarily, tampering with the forces of the mind involves grave risks. Each time the necromancer attempts to unlock his or her psychic potential, there is a flat 3% chance that something will go terribly wrong in the process, irreparably damaging the character's body or mind. The *CPH* (page 20) proposes a number of penalties for failing a wild talent check. The DM may care to impose a different penalty for a failed check: a necromancer may simply fall into madness (see Chapter Three). Despite these dangers, the risk of suffering some permanent disability is remarkably small, especially when compared with the certain sacrifices that result when dealing with lower-planar powers.

Vile Pacts and Dark Gifts

Sooner or later, wizards who employ black necromancy with some regularity are noticed by the dark and mysterious deities that patronize such evil sorceries. In some locales, such as RAVENLOFT, the fabled *Realm of Terror*, any wizard who employs the Art—whether for good or ill purpose—runs the risk of attracting the sinister attention of malign entities known only as the Dark Powers. Like all patrons of forbidden and evil magic, these fiendish gods seek to subvert mortal spellcasters, turning them into often unwitting instruments of the gods' will. To further corrupt and entice mortals into their service, the Dark Powers often grant strange and fabulous

abilities to living wizards, thereby encouraging their continued practice of black necromancy.

Awesome supernatural powers are rarely gained without some terrible, personal cost to the individual involved. As we shall see in the following chapter, each beneficial Dark Gift (and even the practice of the Black Arts by itself) exacts a baneful and unavoidable price on the necromancer. Indeed, the price often outweighs the merit of the Dark Gift itself. But to the wicked and the ambitious, the price is of little consequence. Such characters are concerned only with attaining power and dominion over others, regardless of the actual cost.

The RAVENLOFT rules system (see Chapter Four in the *Realm of Terror* booklet in the new *RAVENLOFT* boxed set) already includes detailed provisions for gaining salient abilities which are expressly granted by the Dark Powers that rule the demi-plane. In that campaign setting, each time a character employs a necromantic spell (whether a wizard or priest), there is a flat 1% chance that this act will be noticed by the demi-plane's fiendish rulers. The RAVENLOFT rules system does not distinguish between white or black necromancy—any spells which draw upon a being's life force may attract their attention, regardless of the caster's intent. However, there is enough latitude in the "powers check" that the DM can increase the chance of attracting unwanted divine attention, from 1–10%, depending upon the specific nature of an evil act. Outside of the RAVENLOFT campaign setting, the DM may wish to retain the concept of the powers check, though it may apply only when a character willingly practices the Black Arts or employs gray necromancy for an evil purpose.

Keep in mind that the concept of a powers check only applies to player characters dabbling in evil affairs beyond their puny mortal understanding. Such restrictions need not apply to NPCs generated by the DM. Certainly the villainous and wicked archnemesis of the campaign will have no compunction about willingly allying him- or herself with the dark and terrible powers from the Lower Planes. Even if the NPC does not explicitly enter into a specific contract with such evil powers, however, the necromancer may unknowingly serve their will in the mortal world, simply by employing the darker aspects of necromancy.

Salient abilities represent a third way in which the DM can bolster an evil NPC's repertoire of powers. To preserve game balance, these Dark Gifts should only be bestowed on rare wizard NPCs who play a pivotal role in the campaign. In general, the DM should rarely assign more than a few (1–3) special powers to a single NPC (a good rule of thumb is one salient ability for every four experience levels of the character). Each special power also incurs a baneful punishment. Thus a wizard with three salient abilities has three special punishments (see Chapter Three for details). In most cases, only one or two special powers should be sufficient to create a unique and memorable NPC villain for the campaign. Keep in mind that these salient abilities are intended to provide an increased challenge (or a nasty surprise) for an experienced party of adventurers. They are definitely *not* intended for

player characters.

Not just necromancers can benefit from the salient abilities outlined in this chapter. Death priests (introduced in Chapter Five) are also candidates for such powers and, because of their allied affiliation, they are unlikely to suffer from as many punishments as a wizard. This is especially true when the fact that the powers of a wizard often intrude upon those bestowed upon a priest by his or her deity is considered.

Because of their strong alliance with the gods that grant such powers, evil death priests, once they reach at least 9th level in experience, are much more likely candidates for salient abilities than wizards. For simplicity, in the power descriptions that follow, references to necromancers should be taken to mean "necromancers and death priests," except when stated specifically otherwise.

When creating an NPC with salient abilities, the DM may choose from the following list or determine the (1–3) powers randomly by rolling 1d20 and consulting Table 5. Unless stated otherwise, the following abilities can be invoked at will by the necromancer. While some powers are similar to spells, none of the powers require any verbal or somatic components. The DM is encouraged to tailor the following powers to suit the flavor of the campaign.

Table 5: Special Powers for Necromancers

1d20	**Special Power**
1	Animal Form
2	Animate Dead by Touch
3	Augmented Hit Points
4	Augmented Spellcasting
5	Bestow Dying Curse
6	Chilling Touch
7	Command Undead
8	Enhanced Vision
9	Fear Aura
10	Food Corruption
11	Magic Resistance
12	Regeneration
13	Scabrous Touch
14	Shadow Form
15	Skull Scry
16	Somnolent Gaze
17	Spell Immunities
18	Unholy Blessing
19	Unnatural Ability Scores
20	Weapon Immunities

Animal Form

This magical ability enables the necromancer to adopt a chosen animal form as if transformed by the wizard spell *polymorph self*. The chosen animal, bird, or fish must either be a natural predator or otherwise associated with death. Examples include the cheetah, bat, panther, wolf, vulture, tiger, bear, rat, shark, barracuda, killer whale, raven, or falcon. For every six levels of experience, the wizard can adopt one chosen animal form into which he or she can polymorph up to three times per day. The transformation occurs in a single round and includes all of the wizard's carried or worn possessions.

Animate Dead by Touch

Three times per day, the necromancer can cause skeletons and zombies of humans, demihumans, or humanoids to arise with but a mere touch. These mindless undead can serve the necromancer during the same round in which they were animated. Two skeletons or one zombie can be animated per level of the wizard. The remains of larger creatures can be animated, though they only fight as if they possessed 2 hit dice. In most other respects, this power functions similar to the 5th-level spell *animate dead*.

Augmented Hit Points

The necromancer can withstand greater amounts of physical damage than a regular, mortal wizard. The wizard gains +1 hp per level of experience (in addition to any bonuses due to high constitution). Furthermore, the character does not lose consciousness or perish when reduced to zero hit points. The necromancer can remain conscious and functional (even in combat) until reduced to –10 hp, similar to the 3rd-level spell *delay death (WH).*

Augmented Spellcasting

The necromancer is able to memorize double the amount of normally available, low-level spells. For every six levels of experience, the necromancer gains augmented abilities for a new spell level (starting with 1st-level spells). Thus a 6th-level necromancer can memorize twice as many 1st-level spells. At 12th level, the wizard gains double 1st and 2nd-level spells. At 18th level, double 1st to 3rd-level spells, and so on. These extra spells must be chosen from the school of Necromancy.

Bestow Dying Curse

In order for this unusual ability to function, the necromancer must have suffered direct physical harm as a result of another creature's willing actions. Once wounded for 1 hp of damage or more, the necromancer can pronounce a dying curse on up to one creature per level of experience, providing the victims are within 200 yards of the wizard. The curse only takes effect once the necromancer dies, and it can be used as an "insurance policy" to ensure the wizard's survival. Declaration of a dying curse is always made in a grand, theatrical gesture (it has little effect as a deterrent if the victims are unaware of its power).

Normally, there is no saving throw to avoid this sort of curse's effect, as the victims willingly accept the curse when they destroy the necromancer (it's the price that they pay). If the wizard does not pronounce the curse before his or her death, then the victims may be entitled to a save vs. spells (–4 penalty). The curse is permanent unless reversed by a wizard or priest of greater level than the necromancer that bestowed it.

The new *RAVENLOFT* boxed set contains a whole chapter on the subject of inventing creative curses for the campaign (*Realm of Terror* booklet, pages 54–65). At the very least, a dying curse may be similar to the afflictions outlined in Chapter Three or like the spells *bestow curse* or *plague curse*. The dying curse should be tailored by the DM to suit the mood and personality of the necromancer. Note that a dying curse, when fatal, does not necessarily slay the victim quickly or painlessly. It can be a slow, excruciating process, similar to the effects of a *cause disease* spell or mummy rot.

Chilling Touch

The necromancer can cause his or her hands to glow with a blue, flickering aura. This frigid radiance can both drain and paralyze the wizard's victims. First, any living creature touched by the icy hands suffers the effect of a modified *chill touch* spell. If the victim fails his or her saving throw, the touch causes 2d4 points of damage and (temporarily) drains 1 point of both Strength and Constitution. If the saving throw is successful, though, the victim only loses 1d4 points of damage and just 1 point of Strength. Second, if the necromancer is at least 16th level, the victim must make a second save or be paralyzed for 3–12 rounds.

The necromancer can activate or deactivate this power at will. It never interferes with spellcasting. Also, the cold blue aura provides light like a dim torch (certainly enough light to walk or read by).

Command Undead

This power enables the necromancer to command undead like an evil priest with half as many levels of experience. Thus an 18th-level necromancer controls undead as a 9th-level priest. Certain necromancer

kits and some necromantic priesthoods already have authority over undead (the DM should choose another salient ability for such characters).

Enhanced Vision

The necromancer gains the ability to perceive radiations and auras beyond normal human vision. At low levels (up to 5th level), the wizard can see normally under the night sky. While indoors (in conditions of total darkness), the wizard can still perceive objects normally, up to a range of 30 feet. This does not hinder the wizard's eyesight at all.

For every six levels of experience, the wizard gains another divinatory power based on the wizard spell of the same name (the DM may roll a d8 or choose): 1) *detect magic*; 2) *detect invisibility*; 3) *detect good/evil*; 4) *know alignment*; 5) *wizard sight (TOM)*; 6) *infravision*; 7) *clairvoyance*; 8) *detect life (WH)*.

Except for night vision, these powers do not operate continuously. The necromancer must visually concentrate on the subject (or area) for them to work. While the enhanced vision is active, the wizard's eyes light up with a malevolent, reddish glow. Normally, it takes one full round to scan an object, person, or area with the magical, enhanced vision.

Fear Aura

The necromancer can surround him- or herself with an aura of fear similar to (though less powerful than) that of a lich. Any creature with fewer than 3 HD (or levels of experience) who views this palpable, black aura must make a saving throw vs. spells or flee in terror for 2–12 rounds. Creatures with more than 4 HD are entitled to a +4 bonus and only flee for 1–6 rounds if they fail the save. Beings of equal or greater hit dice than the necromancer are unaffected. Unlike the regular *fear* spell, this necromantic aura has a more gradual and numbing effect. Affected creatures are thus unlikely to drop carried items.

Food Corruption

Three times per day, a necromancer can exude a mystical, poisonous radiance that taints nearby food or drink. Two types of food corruption are possible: one that induces a comatose slumber (available to wizards of any level), or another that brings a slow and excruciating death (granted to necromancers of 13th level or higher). In both cases, the food corruption requires a physical act of will on the part of the necromancer; it is not a continuously operating aura. The victims of both types of corruption are allowed a saving throw vs. poison.

The first, sleep-inducing type of corruption is difficult to detect in food or drink and has an onset time of only one round. This form of corruption can

be created in food simply by the necromancer being within 30 feet of the food. The sleep lasts for up to one turn per level, but is automatically broken by any attempt to physically harm the slumbering individual.

The latter, deadly type of corruption results in a faint physical discoloring or putrefaction of the food. There is a 5% chance per level of the victim that the food's taint will be noticed before it has been consumed. Once tasted, however, the symptoms become quickly apparent. Severe stomach cramps begin in a few minutes, and an agonizing death results in another 2–12 rounds. This corruption can only be created in openly displayed food (such as a buffet table, an uncovered plate or a stand in a market) within 1–3 feet of the necromancer.

Food corrupted in this manner radiates a faint necromantic aura. The symptoms in a victim can be arrested or completely reversed by *slow poison, neutralize poison, heal*, or possibly by a character proficient in the healing nonweapon proficiency. Food can be cleansed of the corruption either by casting *purify food and drink* or *dispel magic*.

Magic Resistance

The necromancer gains a slight resistance to all forms of magic. The wizard's base magic resistance is 10%, plus an additional 2% per level. Thus, a 20th-level necromancer with this ability would have a 50% magic resistance.

Note that this magic resistance operates continuously and cannot be consciously controlled by the wizard. It does not, however, adversely affect the necromancer's ability to cast spells or employ magical items of any kind.

Regeneration

The necromancer is able to regenerate two hit points per round. This ability continues to operate regardless of circumstances. Severed limbs continue to twitch and move under the wizard's direction, and they immediately reattach if brought into contact with the body (similar to a troll's powers). The wizard's body continues to regenerate after death, even if the remains were destroyed and reduced by fire or acid. If the body is dismembered and the parts buried separately, it will take the necromancer one month to regenerate completely for every 100 feet distance of separation between the various parts. Alternatively, if the body is burned or dissolved in acid, the remains may be scattered over a wide area, delaying the regeneration time by one month for every 10-foot-square region of disposal area.

Necromancers with such regenerative powers can be terribly difficult to kill permanently. The DM may care to devise a special ritual (or a minor adventure) which must be completed in order for the wizard's death to be final. For instance, a certain necromancer's remains might need to be

dissolved in aqua regia and then cast into the Lake of Winter Spirits during an annual solstice. Another wizard might keep his life force safe in a receptacle or phylactery which must be destroyed before the necromancer can be killed. Certainly the rite of final destruction will vary from necromancer to necromancer and must be adjudicated by the DM.

Scabrous Touch

With the touch of a bare hand, the necromancer can infect a victim with a deadly disease (see Chapter Three for notes on the plague and leprosy, or the description for *cure disease* in the *PHB*). Alternatively, the necromancer's touch may inflict mummy rot or a permanent version of *contagion*. The DM must decide on the single effect of a scabrous touch.

This power operates continuously and cannot be controlled (ordinarily, the wizard will wear a glove over the deadly hand to protect those nearby). The first symptoms of the disease appear 1–10 rounds after physical contact occurs with the wizard's deadly hand, though it may take weeks (or, in the case of leprosy, much longer) for the disease to run its full course. This magical disease may only be cured by a wizard, priest, or paladin of higher level than the necromancer.

Shadow Form

This ability enables the necromancer to shift his or her form into the plane of shadow, becoming a two-dimensional, substanceless form, capable of slipping under doors and through tiny cracks. While in this shadowy state, the wizard cannot cast spells or otherwise physically attack other creatures, and is limited to his or her normal movement (possibly augmented by magical items or any spells which were cast prior to entering the shadowy state). Refer to the wizard spell *shadowform (WH)* for this form's limitations.

The wizard can maintain this shadowy state almost indefinitely, provided that he or she stays fully alert and conscious and remains exclusively in an area of shadows. The wizard can be forced out of this shadowy state by exposure to bright light or complete darkness. This power may be used up to three times per day.

Skull Scry

This ability enables the necromancer to see or hear activity through any skull or cadaveric head. The skull or head must not be attached to a spine, nor can it be animated. The necromancer can scry through any disembodied skull or head (at a known location) that is up to one mile away per point of the wizard's Intelligence. In some cases, other types of sensory links may be used with the skull scry ability. The DM should refer to the spells *spectral*

voice and *corpse link* in Chapter Four for further inspiration.

Somnolent Gaze

With this ability, a necromancer can immediately stupefy and cloud the mind any single living creature under his or her regard. If the subject fails a saving throw vs. spells (at a –4 penalty), he or she feels a profound form of lethargy and disorientation, similar in effect to a *slow* spell, except that the condition lasts for up to one turn per level of the wizard. The necromancer may call upon this power once per round, at will, and can also break its effect at any time (it can also be terminated prematurely by a successful *dispel magic*).

Spell Immunities

A necromancer with this ability is completely immune to all spells from the Enchantment/Charm school of magic. In addition, the wizard gains an immunity to enfeeblement, polymorphing, cold, electricity, and *death* spells. These immunities are typical for undead and would be most appropriate for a necromancer seeking to achieve lichdom.

Unholy Blessing

The necromancer benefits from an unholy blessing that helps protect him or her from danger. The wizard gains a +2 bonus on all saving throws and a –2 bonus to AC. This simple ability functions continuously, like the special benefits of a paladin.

Unnatural Ability Scores

The necromancer has engaged in research to augment his or her physical and mental attributes, raising them above their normal scores (by means of discovered *wishes*, magical tomes, enchanted pools, and so on). This research results in a total of 1–3 additional point, which may be distributed by the DM among the necromancer's ability scores. Alternatively, the DM may distribute each additional ability point by randomly rolling a d12: 1) Strength; 2–5) Intelligence; 6–7) Wisdom; 8–9) Dexterity; 10–11) Constitution; 12) Charisma.

Weapon Immunities

Because of their affiliation with dark and terrible powers, certain necromancers lose their ability to be harmed by mundane weapons. Such wizards, when less than 12th level of experience, can only be harmed by magical weapons or slashing or thrusting weapons of cold iron or silver.

Necromancers of 13th level or greater with this ability can only be harmed by magical weapons of +1 or greater enchantment.

Nonhuman Necromancers

Long ago, when my beloved Gerard was still alive, we used to ride into the most distant hills of our estate during the cool weeks after Greengrass, accompanied only by our most trusted retainers. One day, when we camped near a rustic town called Soulbar, the burgers told us of a wyrm that had been ravaging caravans up and down the Trade Way for the past several months.

This dragon, which the villagers had named Shadow-spawn, only attacked after nightfall and left behind not a trace of its victims—nor their goods, for that matter. It was as if the unfortunates had been snatched up or swallowed by the very night, or so the villagers claimed. Weeks after the attacks began, some of the dragon's victims were spotted by woodcutters in the Forest of Wyrms, but these were only animated shells, mere zombies of the victims which had been raised up by the dragon for her perverse pleasure and then cast loose into the forest once they ceased to amuse her. This much the town had learned when Soulbar's clerics called back the victims' spirits from the zombie remains, asking them about their murderer.

Thus warned, my husband I returned home, for we were ill-equipped to deal with a draconic necromancer. I later learned that several adventuring companies had gone up against the beast (and been added to the undead wandering the forest) before a victorious band of hunters put an end to that loathsome abomination. Those few who survived claimed that the dragon employed many spells of criminal necromancy against them.

With suitable monetary encouragement, I was ultimately able to purchase the dragon's spellbook from the triumphant Blades. The grimoire was an enormous, iron-bound book inscribed with notes that revealed a frightening understanding of the Art, surpassing in many ways my own knowledge! How that creature accomplished such mastery in relative isolation is beyond my comprehension. Perhaps a human wizard passed along his secrets to the wyrm or it discovered the key in some erudite tome of necromantic lore. My heart trembles at the thought of other creatures like Shadowspawn, with but a fraction of its talent for necromancy!

—From the diary of Doctor Ellandra Tolbert

Although human wizards constitute the overwhelming majority of necromancers, exceptions do occur and can make for a nasty surprise for adventurers. Certainly members of other races can learn necromantic spells —but in general, only humans can specialize in the Art. However, as an added twist for an adventure or campaign, the nasty DM may decide to create unique NPC necromancers of the select few, evil monster races that employ magic.

Certain humanoids (specifically orcs), drow, dragons, and githyanki all have the potential to specialize in necromancy. In orcish witch doctors, this inherent potential is only realized by a scant few members of their race, constituting a tiny minority. Among the warlike drow and the githyanki—two races with a powerful talent for magic—necromancers tend to be as common as among humans. Finally, a few varieties of magic-using dragons —especially the shadow dragon—possess both the talent and interest to specialize in the Art.

All of these monsters are suitable for powerful NPC nemeses, providing suitable challenges for an experienced party of adventurers. Dragons make an excellent example of standard monsters that can be given a new twist by allowing them to focus their inherent magical talents in necromancy. The DM may extend the practice of necromancy to other magic-using creatures (like the shade) or possibly even create new monsters that exclusively practice the Art.

Humanoid Necromancers

Humanoid cultures, such as the orcs, bugbears, gnolls, hobgoblins, and goblins, embrace violence and death, surpassing even humans in this respect. Their societies are usually organized along tribal lines, with the clan chief ruling as the undisputed leader in temporal affairs. The clan priest or shaman takes care of the tribe's spiritual matters.

Finally, the tribal wizard (a member of the Savage Wizard kit from the *WH*) oversees the purely magical rituals and protections for the tribe. In most cases, the role of the shaman conflicts with that of the witch doctor, since at low levels the powers of a wizard can hardly compare with those of a priest. Indeed, few humanoid races have much talent for wizardry, making the witch doctor's role almost superfluous unless the shaman is absent.

Many of the humanoid races are widely known to have witch doctors as permanent members of a tribal community. Witch doctors almost never rise above the 4th level of experience, but rare individuals capable of casting 3rd-level spells have been reported in the more heavily populated humanoid areas, like the Sword Coast in the Realms.

As noted earlier, the odds of randomly generating a human necromancer with the requisite ability scores are at least 2%. Among orcs, this probability would be even lower. According to the *Monstrous Manual*, the odds of encountering an orcish witch doctor (let alone a *necromancer* witch doctor) are 5 in 1000! Except in a major orcish city, the likelihood of encountering an orcish necromancer is small indeed.

Drow Necromancers

The elegantly evil race of dark elves make perfect candidates for necromancers. Unlike their surface- dwelling cousins, the drow embrace

death and necromancy to the very core of their mainstream society, enshrined in the worship of their sinister mother-goddess Lolth. Wizardry is one of the few avenues for male advancement and prestige in the matriarchal theocracy of the dark elves. Necromancy is a popular school of magic among drow specialists (others favorites include invocation and alteration). Drow necromancers adopt either the Archetype, Philosopher, or Undead Master kits.

The dark elves are unquestionably a magically talented race. Even the most mundane citizen has innate magic resistance and some sort of minimal talent with wizardry, so it perhaps not surprising that they can advance as far as humans in this regard. Certainly, every drow city can boast of at least one archmage capable of casting the most powerful spells.

All drow wizards (necromancers included) either operate strictly within the matriarchal confines of their society or live completely outside them. Those drow who remain in their own communities emerge into outer layers of the Underdark (or more rarely, to the surface) only for training or war parties. Wizards chosen for these missions are thus rarely more powerful than 9th to 11th level of experience (and usually far weaker).

The most powerful drow necromancers place themselves above such petty tasks, residing exclusively in subterranean cities where they serve the constantly broiling, internecine quarrels relished by the various noble houses. The most powerful wizards, who choose to remain above the political maneuvering, still must serve the community by teaching in the colleges of sorcery. These institutions play a fundamental role in the training of young drow warriors and priests.

To question their role in the female hierarchy spells certain disaster for male drow wizards. The priesthood ruthlessly twists any progressive free thinkers into hideous driders. These half-arachnid, half-drow monstrosities retain their former command of necromancy and are usually between the 6th and 8th level in experience.

Those lucky enough to escape such punishment flee deep into the bowels of the Underdark, forsaking all protection by their house and society. Life as a rogue mage is far from easy. The priesthood sends relentless war parties to eliminate such mavericks lest their example be emulated by others, and the horrific denizens of the Underdark can be much less than hospitable to a single, traveling drow. Rogue necromancers among the drow must therefore be extremely powerful and resourceful in order to survive alone for long in the harsh environment (at least 12th level).

Draconic Necromancers

The dragon symbolizes power, magic, and destruction, so it should not difficult to imagine them gaining mastery over necromancy, given their eonic life spans. Draconic culture and religion is highly advanced, focusing primarily on greed and acquisitiveness. Dragons also embrace many of the same concepts as human society, including a fascination with death.

Certain dragons worship a unique death god called Null the Reaver, also known as the Deathwyrm or Guardian of the Lost. This deity embraces not only the destructive and evil aspect of taking life, but also the protective function of shepherding draconic spirits to their final destination in the afterlife. Thus, it might be possible for dragons to be either necromancer wizards or death priests.

Restricting our discussion to wizardry, not all dragons possess the intellect, magical ability, and self-discipline necessary to specialize in the Art. Silver and gold dragons have quite developed magical abilities, but their good nature makes them unlikely candidates for necromancy (except as Deathslayers). Blue, brown, deep, green, red, and yellow dragons possess the necessary wit and brutal nature to learn black necromancy, usually adopting the Archetype kit. Amethyst, myst, and steel dragons make excellent Philosophers. Finally, shadow dragons have the greatest inherent mastery of the Art, favoring the Undead Master kit. All of the remaining draconic races have neither the intelligence nor the slightest care to specialize in necromancy.

Dragons specializing in necromancy are entitled to the usual saving throw bonuses, additional spell per spell level, special abilities, and hindrances (including Dark Gifts and prices) of their regular human counterparts. The main difference is that the dragon's spells are learned as inate abilities and are not memorized, like a human wizard's or cleric's. In addition, dragons cast their spells completely differently from humans. Draconic spells can be triggered solely by an act of will. Humans need complex and lengthy verbal, somatic, and material components.

The biggest disadvantage to specializing in necromancy (from the dragon's perspective) involves restricted spell access. Draconic necromancers, like their human counterparts, are restricted to certain permissible schools of magic (as dictated by their specific kit). More importantly, however, these dragons lose all ability to cast priest spells. Instead, this spell potential is transferred over to additional wizard spells of the same number and level. For example, Shadowspawn—the shadow dragon mentioned earlier in Dr. Tolbert's diary—can normally learn (Wiz 2 2 2 2 2/Pr 2); if it specializes, the dragon could only learn (Wiz 5 3 3 3 3), taking into account the bonus spell per spell level and the shift of the 1st-level priest spells to wizardry.

Githyanki Necromancers

The Githyanki are a militant and xenophobic race, descended from humans, that dwell on the Astral Plane and pay eternal homage to an undying necromancer queen. In their strictly regimented society, organized into martial hierarchies of command, specialized wizards—including necromancers—play an important role. Every githyanki command structure, from the smallest platoon to the mightiest citadel, contains at least one necromancer capable of devastating opponents on the field or manipulating

the dead to fight for the living.

Unlike the wizards in drow society, githyanki necromancers have a respected rank and high status in their civilization. Githyanki wizards tend to be female in honor of their lich-queen. Although of slightly inferior rank to an acting captain, they are independent of the military chain of command and lend their support in a battle where it is needed.

On the Prime Material Plane, githyanki necromancers are always encountered supporting a larger war party consisting of at least 2–7 other individuals. The party might be hunting for sport, engaging in a serious training mission (human blasting), performing reconnaissance for an upcoming outpost or stronghold, or seeking to recover a lost necromantic artifact (probably a silver sword capable of severing a mortal's silver cord in the Astral Plane). Like other members of their race, actively serving githyanki necromancers vary in power from the 4th to 11th levels of experience. However, once they reach the 12th level, githyanki are brought before their paranoid and pitiless queen, who greedily devours their life force in a solemn ritual known as "retirement."

In addition to their magical and racial powers, all githyanki possess powerful psionic abilities which vary according to class and level of ability. Table 6 presents a suggested regimen of psionic abilities for githyanki wizards. The mental strength of such mages increases with level, starting with a base 150 Psionic Strength Points (PSPs) and increasing by 10 PSPs per level (maximum of 250 PSPs at 11th level).

Table 6: Psionic Progression for Githyanki Necromancers

Level	**Discipline**	**Science**	**Devotion**
1st	Metabolism	Energy Containment	Body Weaponry
			Flesh Armor
			Mind Over Body
2nd			Graft Weapon
			Displacement
3rd	Telepathy	Life Draining	Contact
			ESP
4th		Double Pain	Adrenaline Control
5th		Death Field	Cell Adjustment
6th	Metapsionics		Splice
7th		Metamorphosis	Convergence
8th			Psionic Sense
9th			Stasis Field
10th	Psychoportation	Teleport	Dimension Door
11th		Empower	Time Shift

Githyanki necromancers can make devastating opponents, especially when supporting a contingent of comrades. Individually, they prepare for battle by initiating flesh armor, adrenaline control (to boost constitution), and displacement (wizards of 6th level and above can do this in a single round using splice). Along with the knights (see *MM*), githyanki wizards of 8th level or higher have the responsibility of seeking out psionic threats in combat (with psionic sense) and eliminating them.

Wizards initiate psychic contests in combat. Once contact has been established with an opponent's mind, wizards will use id insinuation to quickly stun their adversary, employing spells on subsequent rounds to finish off their helpless opponent. An organized band of githyanki fortified by a necromancer in their midst can decimate even a powerful, well-balanced party of adventurers.

Sorcerers Immortal

I shall laugh as I place my head on the block, laugh at them all as the raven jeers at the gallows or the worm mocks the grave. It took the Prince's most powerful knights to bring me—shackled in cold iron—before my earthly liege, but not before I had slain a hundred of his retainers, twisted the insides of his beloved wife, cursed their only son with ravening madness eternal.

I have lain among the rat-gnawed bones of the oubliette and accepted the iron maiden's cruel embrace, but I am not alone, and I feel no pain. The slaadi still comfort me with their infernal melodies, and my invisible familiars still inform me, bringing news in the clammy darkness from my lord Thasmudyan. I shall have eternal life for my devoted service; the baatezu lord has promised me this final boon.

I will survive, of that I am certain, but my next evolution may not remember all of my secrets, all the cryptic mysteries of the Art. I shall bid the shadows to write them down, inscribe them in a book so that I may remember all that I knew before I died. And then I shall depart this earthly realm and walk on farther shores, undreaming and unbidden, until I stand once again in the ivory court of Thasmudyan.

—From Nebt Bhakau's *Book of Shadows*

The human mind and personality yearns to persist after death. Most turn to religion for the promise of eternal life, but other individuals—less trusting in divine providence or perhaps fearing their spirit's ultimate destiny in the afterlife—take it upon themselves to secure their own immortality in the physical world. Most necromancers eventually master the secret talents necessary to achieve this goal. Indeed, some embrace the Art solely for this purpose.

Aging is a natural process for all, but to the necromancer, both powerful

magic and the curse of the Black Arts can quickly strip the wizard of fleeting youth. Although age initially matures a wizard's mental faculties, senility and decrepitude eventually corrupt both mind and body. A wizard can allay or avoid these disabilities through potions, wishes, or necromancy.

Potions of longevity and *elixirs of youth* are perhaps the most common method for extending life, though their rare material components make mass production highly infeasible. In addition to their costly mundane components, the formulae for these potions is rumored to include either the dust of a lich, a dragon's breath, an angel's whisper, or the blood of an elf, freely given. Not surprisingly, few wizards can obtain or create more than a few of these potions, usually extending their normal life span by several decades. However, even if an unlimited supply of such potions were available, the increasing chance of completely reversing their effects (1% cumulative per potion) drastically limits their ultimate usefulness. At best, a wizard might hope to extend his or her lifetime by three to four centuries with such potions.

Powerful spells, such *as limited wish* or *wish*, can also prolong life. Although each DM must adjudicate the specific powers of a *wish* for the campaign, it is not unreasonable to assume such magic could slow aging by a factor of 10. A *wish* irreversibly ages the caster by five years, and it cannot be used to negate its own life-draining effects. A 40-year old wizard who *wishes* for an extended life span still ages to 45 years before the *wish* takes hold. Still, with intelligent use of a few *wishes*, an archmage might prolong his or her life beyond a millennium.

There are other ways to extend human life, known only to the powerful necromancer. The new spells *life force transfer* and *life force exchange* enable the wizard to permanently transfer his or her own life force into the body of another (presumably much younger) individual. *Magic jar* works along the same premise, though the effects are only temporary. In all of these cases, the necromancer achieves youth only at the expense of another individual. With *life force transfer*, the victim dies when the spirit is literally forced out of the body to make room for the caster's life force; with *life force exchange*, the spirits of the caster and victim swap bodies; with *magic jar*, the wizard and victim share the same body (albeit temporarily). While each of these spells carries its own dangers (see the spell descriptions in this book and the *PHB*), they can also provide an unusual form of human immortality for the necromancer. Unlike other methods, which only ensure prolonged life, these spells enable an evil wizard to also enjoy all the pleasures and benefits of eternal youth.

A necromancer can thus effectively extend his or her mortal lifetime almost indefinitely—certainly far beyond the range of normal humans—through potions, the intelligent casting of *wishes*, or by the unscrupulous use of the Art. However, a wizard can also resort to a permanent undying transition in order to achieve some measure of immortality.

Undead Necromancers and Death Priests

Most wizards and priests embrace undeath only as a last resort, after all of the less drastic means of life extension have been exhausted. Nevertheless, some necromancers and priests voluntarily surrender their mortal lives early, trading all their human weaknesses for the dark powers of the deadalive. The undead never need eat, sleep, or face any of the other mortal failings that continually distract from their dastardly pursuits. They can devote centuries to increasing their power or spreading their religion.

Certain individuals may suffer undeath as a form of divine curse or punishment for terrible crimes or the use of black necromancy. But the majority of undead necromancers and priests have chosen their fate and accepted the ultimate Dark Gift. The vampire and lich are the most likely (and deadly) forms of undead necromancers that a party will encounter in a campaign. A undead priest may be encountered in either of these forms or that of a greater mummy. Most undead continue to develop their powers in undeath, making them increasingly powerful adversaries with time.

Vampiric necromancers are similar in most respects to their human counterparts in terms of their wizard abilities. Their abilities to *charm* others and command lesser animals make them natural candidates for the Undead Master kit. Vampire death priests will usually worship the Lord of Undead. In addition to their spellcasting powers and vampiric abilities, the vampire suffers from a number of serious weaknesses (holy symbols, sunlight, garlic, and so on). However, as noted in *Van Richten's Guide to the Vampire*, these weaknesses decrease with age, even as the vampire's special powers continue to mature and develop.

The lich, on the other hand, is a consummate immortal spellcaster, the ultimate goal of any necromancer or death priest. Unlike mortal specialists, the wizard lich can learn spells from any school of magic, and it still enjoys all of the regular benefits of the Archetype (it still gains all of the additional spells and saving throw bonuses of the kit). The lich also retains any special powers it enjoyed while alive and may gain additional salient abilities as its skills continue to grow. The DM should see the NPC sheet of Vermissa for an example of a priestly lich. *Van Richten's Guide to the Lich* contains an exhaustive description of this variety of undead.

The greater mummy, presented in the *MONSTROUS MANUAL*, is enchanted by a necromantic priesthood to retain its clerical powers in undeath. Since this creature is sometimes created by more powerful priests (or the gods) to safeguard a particular tomb or temple, its mobility and usefulness as a villain are greatly impaired. In Chapter Nine, we explore the network created by an undead priest (the lich Vermissa in this case) who has been forced to remain in a particular location for centuries.

Along with those from the various monster races, undead necromancers and priests should be reserved for special, nasty encounters. They can also serve as memorable villains in a campaign. When used sparingly, these inhuman necromancers should provide many surprising challenges for a high-level party of adventurers.

CHAPTER 3
The Price

Sometime after midnight, Jal' shook me awake with a start. A sharp, wide moon hung in the night sky near the desert horizon. I cursed softly. My turn at watch wasn't due for a few more hours, when the shining sphere was at its zenith.

"He's dreaming again," Jal' told me, worriedly. "Come help me tie him down."

Our brother Talib slept beneath the palms, away from the rest of the caravan so his nocturnal ramblings would not disturb their rest. He was speaking in Kadari again, the ancient language of the dead. Luckily for Jal', she couldn't understand a word, but I knew some of the phrases, with my small rogue's talent for tongues. I ignored the obscene whispers and started binding Talib's legs together to keep him from wandering away into the desert. Meanwhile, Jal' worked on his hands, to stop him from casting his withering spells and slaying us all in his sleep.

Jal' started praying after she finished, her soft, holy whispers mingling with our brother's ravings. Jal' prayed for a cure to his shattered sanity, but I only hushed her into silence, straining to understand his curiously accented Kadari. Talib's eyes were open, as usual, staring up into the stars as he dreamed. From his speech, I knew my brother was not mad, at least not in the usual sense, for his sleeping gaze was focused not on the stars, but on another time, long past, when Kadari was still spoken by the living.

—From *Leyla's Lost Journal*

Whether they realize it or not at the outset of their careers, wizards that specialize in necromancy make painful, personal sacrifices for their profession. Even if they shun the Black Arts entirely, a necromancer is still subject to the social prejudices, physical dangers, psychic pressures, and curses that plague those who channel the forces of the spirit.

As with any discipline, mastery of the Art comes at a price. All necromancers suffer from a nearly universal social stigma associated with their profession. In addition, many of these wizards—especially those who embrace the Black Arts—must overcome a number of personal handicaps which increase in number and severity along with the necromancer's power.

The Social Stigma

In every society, there is some form of scapegoat, a small group of people who are blamed or held accountable for the countless unexplainable

tragedies in human existence. As late as the so-called Enlightenment, Western society blamed the witch for kidnappings, unexplained fires, tainted wells, rampant plagues, and mysterious deaths. Countless women bearing the signs of a "stereotypical" witch were rounded up, tortured until they confessed to crimes they did not commit, and finally burned at the stake to purify the community.

In the campaign, a necromancer may experience similar, severe public discrimination whenever his or her profession becomes known in a social context. At one extreme, based on the witch-hunting atmosphere of Europe during the 16th–17th centuries, the practice of black magic, or indeed any form of necromancy, may be punishable by death or (if the wizard is exceedingly powerful) shameful exile. At the very least, no society which is ruled by a good or neutral ruler will tolerate the open practice of the Black Arts. Even in a dark and gritty campaign where the forces of evil run rampant in society, a known necromancer will be viewed with open fear, suspicion, and hatred.

Discrimination can take a wide variety of forms. A perceived necromancer may be barred from a particular tavern, shop, or home (or even from an entire village) once his or her profession is recognized. Vigilantes, bounty hunters, rival mages, or even adventuring parties may try to eliminate a visiting necromancer, hoping to bolster their position in the community, gain a few new magical items, and possibly collect a reward from the local authorities.

Necromancers that need or choose to live in civilization must disguise their profession to escape unwanted attention, especially at low levels. Not surprisingly, most practitioners of the Art tend to shun human society, preferring the lawless expanse of the wilderness where their deeds and experiments can go unnoticed and unpunished.

Punishments and Handicaps

As discussed in Chapter Two, wizards who practice black necromancy are subject to the attention of evil, extraplanar powers that sometimes reward mortals with supernatural powers (after a successful powers check). However, when a sinister deity bestows the Dark Gift upon a mortal, the god usually exacts a personal price which manifests as one of the many handicaps outlined in this section. On the other hand, two new role-playing devices (the *disease check* and the *madness check*) can be used by the DM to introduce handicaps into the campaign without divine or supernatural intervention. Regardless of their origin, disabilities help define a distinctive and memorable villain for the campaign.

The DM may also care to bestow these handicaps on PCs who willingly employ black necromancy. Handicaps are a good, role-playing alternative to the imposition of "alignment shock" described in the *DMG*. A handicap system also helps explain why the Art is viewed with universal fear and loathing in the campaign.

Of course, certain players may relish playing a slightly twisted wizard character. Even then, the handicaps will serve to enhance role-playing in the campaign. As a rule of thumb, however, the DM should never assign a handicap that would completely cripple a wizard character and prevent him or her from casting spells.

For every Dark Gift bestowed on a necromancer (see Chapter Two), the DM should choose an appropriate handicap for the character. Alternatively, the DM may roll a d4 and consult the appropriate subsection as listed on the table directly below.

1. Physical Deformity
2. Bodily Affliction
3. Insanity or Madness
4. Unholy Compulsion

Physical Deformity

In literature, horrific and vile villains are often physically marked with some sort of extremely noticeable and distinguishing disability (in addition to their stereotypical tendency to always dress in black, representative of the darkness that lurks within their twisted souls). The hunchbacked Richard III, for instance, was universally hated and reviled because of his deformity. To Shakespeare, this alteration of the King's form became synonymous with malignant villainy. Symbolically, a physical deformity was viewed as mirror of an individual's inner self or interpreted as a form of divine punishment for a dreadful sin. In this way, warts became forever associated with witches.

Modern writers about necromancy have continued with this allegorical convention. The necromancers of Clark Ashton Smith, for instance, are so powerfully evil that their baneful nature is painfully apparent to all around them, as if the corrupt wizards radiated a palpable aura of malevolence. Normal acts of kindness, such as a smile or laughter, become perverted into frightening glimpses of their twisted nature.

Bodily Afflictions

Just as physical deformity has been associated with villainy, physical sickness and disease have been historically interpreted as a form of divine retribution. Of course, mass outbreaks of plague and pestilence—which decimated both the good and evil—can be cited to refute such superstitions, but still such beliefs remained, even in the face of rational observation.

In addition to its supernatural origins, disease could just as easily result from a necromancer's plundering of the dead or contact with rotting corruption and filth. A necromancer might also gain a sickness after exposure to certain undead (like a mummy), cursed magical items (such as

a *staff of withering*), and spells (like *cause disease* and *plague curse*). The risk of disease also threatens wizards who tamper with black necromancy. Wizard spells that by their very nature inflict disease on others (such as *contagion* or *mummy touch*) might have some form of unforeseen side effect on the caster.

In game terms, whenever you feel a necromancer has placed his or her health at risk by investigating an especially filthy, moldering crypt (or perhaps casting a disease-producing spell), have the character make a *disease check*—simply a constitution check subject to the modifiers on Table 8. Disease checks should also be required for PCs, though only for special circumstances, such as exploring major tombs or searching a large number of rotting bodies.

Normally, if a character fails a disease check, symptoms of an ailment (such as dizziness, nausea, fever, or coughs) emerge within 13–24 hours. Characters with the healing nonweapon proficiency can allow an afflicted individual to make second disease check, this time with a +2 bonus. Unless *cure disease* is available from a priest or paladin, the full force of the affliction descends upon the unfortunate victim in 1–4 days.

However, in the special case of a failed powers check, a necromancer is not entitled to a disease check and succumbs to the ravages of an illness within 1–6 turns of attracting the baneful attention of the patron god. Usually, the corresponding Dark Gift is only bestowed after the character suffers through the disease. This severe, divinely imposed affliction may not be treated by a character with the healing nonweapon proficiency, and *cure disease* will only be effective if cast by a priest of a greater level of experience than the necromancer suffering from the ailment.

Table 7: Assorted Physical Deformities

1	All hair permanently turns white or falls out
2	Fur or scales cover body and frame face
3	Club foot/lameness in a leg (1/2 movement)
4	Eyes similar to animal’s (like a cat or wolf)
5	Face resembles that of a particular animal
6	Hands or feet are misshapen claws or talons
7	Hands turn coal black or blood red
8	Hunchback (combat ability unaffected)
9	Malignant stench of decay or aura of malevolence in a 10’ radius
10	Physical aging, 1–20 years
11	Second mouth appears at the base of the skull
12	Six-fingered hands (or six-toed feet)
13	Skin gains the cold blue pallor of a corpse
14	Small horns appear on head
15	Smile or laughter appears cruel and evil

16	Teeth (or ears) are long and pointed
17	Three-foot long tail sprouts from lower back
18	Tongue is forked or serpentine
19	Vestigial, leathery wings on back
20	Voice sounds evil, low, whispery, or inhuman

Table 8: Disease Check Modifiers

+1	Opened a sealed coffin or sarcophagus
+2	Searched a decomposed corpse
+2	Hazard is located in a moist environment
+2	Retained clothes after emerging from hazard
–4	Waited for fresh air to circulate in hazard
–2	Wrapped cloth around mouth and nose
–2	Hands and feet covered with gloves and boots
–4	Bathed after emergence from disease hazard

The full course of the disease may last from 5–20 days, during which time, the character may become incapacitated. Each day the illness progresses, the character (temporarily) loses 1 point from one (or more) ability score. Either choose or roll 1d6: 1) Str, 2) Int, 3) Wis, 4) Dex, 5) Con, 6) Cha. When one of the scores drops below 3, the character has been effectively incapacitated. After the disease has run its course, lost points are regained at a rate of 1 point for every 2–5 days.

Unless you are in a punishing mood, don't inflict fatal diseases on your players. It is far more interesting (and character building) for them to suffer strange permanent handicaps as a result of their affliction (as listed on Table 7), or to incur a permanent one-point loss in an ability score.

Insanity or Madness

As we have seen in the kit descriptions of Chapter One, the mental demands placed on certain necromancers, as a result of their trafficking with the dead and lower-planar entities, will eventually wither the sanity of the most stable individuals. Because of their high wisdom, necromancers rarely go stark-raving mad. They are almost never incapacitated by their own insanity. Rather, the necromancer's own twisted mind becomes a most insidious handicap. The wizard does not even realize that the mental disability exists, and even if he or she acknowledges its existence, the necromancer does not care to remove it!

At the DM's option, when members of certain kits advance a new experience level, they must make an insanity check. Similar to the fear and horror checks employed in the RAVENLOFT rules system, an insanity check (also called a madness check) is a save vs. paralyzation. (Wisdom bonuses normally applied to saves vs. mental effects are also included.) The mental decay can be treated with *cure insanity, heal*, or *restoration spells*.

The necromancer's "professional" madness does not usually result from a single, traumatic experience, but rather from a slow destabilization of the mind, a gradual erosion of the sanity that occurs while learning the terrible secrets of the Dark Art. A necromancer might also be driven mad by a successful powers check. For this special case, no insanity check is allowed, since it is considered a mandatory price by the evil god (which bestows a helpful Dark Gift in exchange). Madness can also result from a wide variety of causes outlined in the new 4th-level clerical spell *cause insanity*.

The forms of madness described in this section do not reflect modern medical definitions. They are intended to provide role-playing opportunities for experienced DMs and players alike.

1. Phobia
2. Melancholy
3. Delusion
4. Paranoia
5. Hallucinations
6. Amnesia

Phobia. The character develops an irrational fear of some creature or situation and will flee or cower whenever confronted with it (treat as if affected by a fear spell). The victim may also mention or want to discuss the object of fear in any conversation. Some possibilities are monophobia (fear of being alone), hemophobia (fear of blood), psychrophobia (fear of cold things), claustrophobia (fear of containment), necrophobia (fear of corpses), nyctophobia (fear of the dark), onomatophobia (fear of a certain name), hypnophobia (fear of sleeping), pnigerophobia (fear of smothering).

Melancholy. The character loses the will to act or participate in a suggested activity. He or she wants to be left alone and may become violent if disturbed. In any given situation, the subject is 50% likely to do nothing, regardless of the danger, even at the risk of personal safety. If berated, pressured, insulted, or otherwise made to feel inferior, the subject has a 50% chance of becoming violent. Violent fits last only 1d6 rounds, then the character lapses back into brooding silence and inaction.

Delusion. The character believes him- or herself to be something or someone that she or he is not. The wizard takes a new identity and tenaciously holds on to it. Usually, the character adopts the guise of someone or something unusually important. An apprentice necromancer may believe himself to be the legendary archmage Tzunk, who sundered the gates of the fabled City of Brass and scattered the legions of efreet with his terrible pronouncements from the *Codex of Infinite Planes*. By the same token, she may also think that she's a flower or a cat or a brooch on

someone's jacket. In any case, the character does his or her absolute best to impersonate the person or thing that's been identified with. If a player character is afflicted with this form of madness, the particular choice of a delusion for the character may be discussed between the DM and the player.

Paranoia. The character experiences delusions of grandeur, accompanied by the absolute conviction that everyone is thoroughly jealous and out to get him or her. For instance, a necromancer might believe that she or he has angered some extraplanar power by delving into the hidden secrets of the cosmos, and this evil deity (and its mortal minions) are now planning to eliminate him or her. The character does not trust anyone and may fixate upon a particular person or creature as the leader of the conspiracy. The necromancer sees evidence of the great cosmic conspiracy in everything and everyone.

Hallucinations. The character constantly sees things that simply aren't there. He or she may see hallucinatory enemies in any combat situation or whenever a saving throw or ability check is required. Hallucinations can be most entertaining to role-play in combination with a phobia or paranoia. The character may be affected as if by *fear, hypnotic pattern*, or even *suggestion*.

Amnesia. This madness robs the character of minor or temporary memories and factual knowledge, effectively turning him or her into an "absent-minded" individual. The character cannot remember facts or events that didn't take place within the last few hours. This form of amnesia blocks the ability to recall factual knowledge, similar to the new 4th-level wizard spell *brainkill*. It in no way affects professional performance, the ability to cast spells, and saving throws.

Unholy Compulsion

Curses are a fourth handicap which may be imposed on a necromancer by a patron god as a compensating punishment for some Dark Gift. The curse usually manifests as some form of uncontrollable compulsion (such as howling at a full moon). Others affect the necromancer's behavior (such as never being able to speak the truth). A final class of curses makes the wizard susceptible to a special attack form (like holy water). The handicaps listed in Table 8 may also result from willingly dabbling in black necromancy or using necromantic (and cursed) magical items.

The recipient is usually well aware of the nature of his or her compulsion, but as with a geas or quest, the subject is unable to take any measures that would remove it. Instead, the wizard may try to compensate for the weakness with appropriate precautions. For instance, a wizard who was susceptible to weapons hewn from freshly cut holly might destroy all trees near his or her lair.

Only a *remove curse* (employed by a higher-level caster than the victim) or a *wish* can eliminate an unholy compulsion.

Table 9: Unholy Compulsions and Curses

1	Blinded by bright light
2	Drinks fresh blood, 1/day
3	Eats corpse flesh, 1/day
4	Eats earth and stones, 1/day
5	Eats fresh (uncooked) meat, 1/day
6	Harms or kills a sentient individual, 1/week
7	Hates all contact with the living (only tolerates undead or extraplanar allies)
8	Howls under night sky or at moon, 1/day
9	Memorizes spells in an underground chamber
10	Murders friends and allies
11	Never speaks the truth
12	Seeks revenge/murders for the slightest perceived insult or disagreement
13	Sheds own blood (1–4 hp damage), 1/day
14	Sleeps in a tomb or open grave
15	Withers all vegetation when casting spells (1’ radius per spell level)
16	Wounded by contact with cold iron or steel (1–4 hp + normal weapon damage)
17	Wounded by contact with freshly-cut wood (1–4 hp + normal weapon damage)
18	Wounded by contact with silver or gold (1–4 hp + normal weapon damage)
19	Wounded by fresh or holy water (2–7 hp damage)
20	Writes/reads backwards (left to right)

Paid in Full

The practice of black necromancy takes a terrible toll on the body, the mind, and the spirit. Some of the handicaps can be quite severe. Keep in mind that they are intended to counter-balance the potentially powerful Dark Gifts described in Chapter Two. They can also be used to punish player characters for dabbling in the Black Arts. Not all of the proposed handicaps are equally nasty; the DM may decide to impose two lesser hindrances on a necromancer in exchange for a particularly powerful Dark Gift.

Even if a necromancer (wisely) avoids the Black Arts, the wizard must still pay a social price. The necromancer faces fear and ignorance in the uninitiated, who cannot comprehend the subtle beauty of the Art. While some necromancers resign themselves to solitude, others are pained by the lack of public understanding or appreciation for their calling. Even after all

the other sacrifices have been paid in full, loneliness is the ultimate price of the necromancer.

CHAPTER 4
The Dark Art

Mirtul 17, Year of the Bow

Three days after skirting Carcathen, we sighted a westward sail—a Nelantherese caravel, Retaliatior, standing high in the wind with a full complement of pirates. We tried to beat them to the Race, but they caught us off Nemesser's Tower, though not within sight of land, or we would have surely been lost. As I was calling the crew to clear for action, one of our passengers, the Lady Doctor Tolbert, came on deck and watched the approaching ship with a look of mixed disgust and annoyance.

"My husband hated pirates," the Lady said. I hastily agreed, for she was a sorceress of sorts, as well as a surgeon. In the past, when the topic of her husband came up, her eyes became distant and sad, almost dangerous. "Gerard's last action was against pirates in these waters," she said to no one in particular, before withdrawing below.

The final action with Retaliator came as a surprise. Once the caravel closed to boarding distance and called for our surrender, Lady Ellandra came back on deck, this time shielded by a cold, blue aura. She began to speak in a soft and deadly whisper, her gaze fixed on the wildly shouting men on the pirate ship's quarter deck. Many of the rogues had climbed up into the rigging, where they fired arrows onto our ship. One of the bolts struck Ellandra square in the face, but it was brushed aside by her magical warding.

As the Lady intoned the last syllable of her dreadful spell, a greenish vapor formed in the rigging above the pirate's quarter deck. Wailing resounded from the skyward cloud, like a distant chorus of lamentations. Ghostly images swirled in the haze. The billowing mist quickly descended onto the decks of Retaliator, and horrific screams rose in a deafening crescendo from the ghastly cloud, echoed now by the terrified men in its midst. Shriveled bodies plummeted from the rigging, each with a sickening thud, onto the decks below. One by one, the pirates' flesh withered like burned paper, and the scant survivors beheld many more vaporous ghosts now swirling in the foul mist around them. And after the eternity of a few seconds, the howling cloud began to dissipate, leaving behind the wracked and twisted corpses of Retaliator's crew. The pirate ship sailed on, crewed only by the dead, fixed in its final course by a blasted corpse whose corrupted hands still clenched the helm.

Once the distant screaming abated, the Lady warned us to leave their ship behind as a warning to others. She then demurely withdrew again to

her cabin, where she stayed for the rest of the voyage to Calimshan. But the remainder of the trip was not a happy one, for every night we could hear her muffled sobs, calling out to her long-dead husband, echoing throughout the ship.

—From the log of Waterdeep's *Pennance*,
Captain George Toal commanding

The most dreaded powers of a wizard come from the spells at his or her disposal. The Dark Art has many uses, the least of which brings death in a horrible and excruciating manner. The necromancer can drain the life force of a victim, command shadowy spirits of the netherworld, or animate the remains of the dead. Yet, for all the attention focused on the manifestly evil spells of the archetypal sorcerer, little concern has been devoted to exploring the more useful and even beneficial applications of the so-called Dark Art. In addition to its stereotypical negative uses, necromancy can also heal the afflicted, provide protection from the dead, and inform the living.

This chapter explores both the beneficial and baneful sides of this feared school of magic. First we present a few guidelines for choosing necromantic spells to reflect a wizard's alignment. Finally, the majority of the chapter describes over two dozen new wizard spells.

The massive amount of necromantic spells available to wizards can be a bit overwhelming for DMs accustomed to the limited selection in the *PHB*. Appendices at the end of the book have been designed to ease the burden of NPC spell selection for the DM. Appendix One contains all spells available to necromancer wizards, listed by level and general application. Appendix Two lists all of the spells in the expanded school of Necromancy, compiled from this and other sources. Finally, the DM may use the spell index in Appendix Four to easily locate necromantic spells in this book and other references.

Spell Selection for the Wizard

Since the necromancer might be playing an important, long-term role in a campaign, it is paramount that the DM determine not only what spells the wizard might have memorized for a specific encounter, but also define a comprehensive list that includes all spells to which the caster has access. The Undead Master on holiday at the cemetery will undoubtedly have a different set of spells at his or her disposal than the reclusive Philosopher, lounging in a study.

Choosing spells for any spell caster—especially a powerful one—can be an challenging and time-consuming task for DM and player alike. An 18th-level sorceress, for instance, has over 40 spells at her disposal! Are all her 3rd-level spells going to be *vampiric touch*? Unlikely! She will choose a wide variety of spells that are appropriate to her kit and alignment. As detailed in Chapter One, each kit is specialized in a different aspect of necromantic

spellcraft.

A wizard's alignment generally has the biggest effect on his or her spell selection. While not all necromancy is inherently evil, it carries a strong social stigma because of its great potential for inflicting pain, suffering, and harm on both the living and the dead (or even the undead). A wicked NPC will probably have no compunction about employing "criminal" or "black" necromancy. However, once the heroic characters in your campaign have defeated this nemesis, they will undoubtedly uncover his grimoire and gain access to the villain's repertoire of spells.

Even good-hearted PCs may be tempted to use the forbidden lore, considering that many necromantic spells can be quite powerful, especially at high levels. Is a spell inherently evil, or is it simply that it can be put to evil use? This is a question many heroes will have to struggle with. This ambivalence and uncertainty should be encouraged, since temptation and moral quandaries make for excellent role-playing. However, as explained in Chapter Three, the use of criminal necromancy carries grave dangers for the caster, whether villain or player character. While the consequences for employing black necromancy must always be kept vague and nebulous for the players, the DM needs to have a clear definition and justification of the term.

Table 10: Forbidden Spells of Black Necromancy

Level	Spells
1st	chill touch, corpse visage (WH), exterminate
2nd	choke (WH), ghoul touch (WH), rain of blood (SH)
3rd	bone club (WH), mummy touch (FOR), pain touch (WH), vampiric touch, rain of blood (SH), skull trap
4th	Beltyn’s burning blood (FOR), brainkill, contagion, enervation
5th	bone blight, mummy rot (WH), summon shadow, throbbing bones (WH)
6th	blackmantle (WH), dead man’s eyes (WH), death spell, flames of justice (AA), ghoul gauntlet, Grimwald’s gray mantle (FOR), lich touch (FOR)
7th	finger of death, suffocate (TOM)
8th	Abi-Dalzim’s horrid wilting (TOM), death link (FOR), deathshroud, defoliate (WH), shadow form (WH)
9th	conflagration (AA), death ward, energy drain, wail of the banshee (TOM)

Criminal or Black Necromancy

The *Player's Handbook* and other sources of necromantic spells tend to be vague or (worse yet) contradictory about what constitutes an evil spell.

For instance, the classic spell of the necromancer, *animate dead*, contains a clear admonition against its use by good characters.

However, certain other necromantic spells (in the *Player's Handbook*, particularly) have been written in a way that conceals, or at least understates, their baneful nature. The description of *summon shadows* mentions nothing about the moral implications of summoning several chaotic evil beings from the Negative Material Plane to serve the caster (usually by draining the life forces of the wizard's enemies). Hence, there is obviously a need for some clearer definitions.

Criminal necromancy includes all spells which are cast for the sole purpose of inflicting permanent physical harm on other individuals, or (worse yet) draining their immortal life force. Consider the *death spell* (another classic from the *PHB*), which supposedly "snuffs out the life forces of creatures . . . instantly and irrevocably."

In context with other punishing spells like *chain lightning* and *disintegrate, death spell* might not appear terribly horrible or evil. Take another look at the second line in the description which nonchalantly states that "[victims] cannot be raised or resurrected"! In other words, the spell utterly annihilates the victim's life force, past all hope of restoration, save by the omnipotent *wish*.

Black necromancy usually brings death, physical injury, or spiritual annihilation in an excruciating and terrifying manner. In order to make the evil nature of a spell painfully clear, the DM should feel free to improvise, exaggerate, or embellish a particularly dry description. Consider the account of *death spell* given in the chapter introduction. This spell and the others on Table 10 fall under the classification of black necromancy and, as such, are most appropriate for evil villains.

In game terms, therefore, every time a wizard (NPC or PC) uses a spell of black necromancy, the DM should secretly roll a *powers check*. By their very nature, these spells attract the attention of evil deities who will seek to reward, punish, and ultimately subvert the wizard involved. Criminal necromancy embraces all spells which inflict bodily or spiritual damage, spread disease, bring untimely death, or cause pain. The DM is encouraged to devise similarly nasty descriptions for all of the spells listed in Table 10. Don't sermonize to your players about the evils of criminal necromancy—have their characters experience the horrors themselves. If, despite your warnings, players willingly and consistently employ evil spells, feel free to impose any of the afflictions outlined in Chapter Three.

Gray or Neutral Necromancy

The DM should refer to Appendix Two for a complete listing of spells in the necromantic school. Except for the few listed in Table 10, the majority of necromantic spells fall into a gray category of moral uncertainty. These spells are not intrinsically evil per se, but they certainly can be put to inherently wicked uses.

Take *animate dead*, for instance. Raising up a zombie to carry one's luggage is not considered an evil act, but animating the dead for the purpose of attacking a merchant caravan is another matter entirely. While appropriate for neutral wizards, animation of the dead should be distasteful and perhaps even forbidden to chaotic good and lawful good wizards. Spells of gray necromancy rarely advance the cause of good.

While casting spells of black necromancy always requires the wizard to make a powers check, neutral or gray necromancy only requires a powers check when it employed for an evil purpose. Gray necromancy thus carries an element of risk and uncertainty: depending upon the caster's intent, the spell may or may not have a chance of attracting the attention of an evil god. It is left for the DM to decide which spells belong to the category of neutral necromancy. It is suggested that all divination/disguise magics (see Appendix One) and certain special use spells (such as *animate dead animals, undead mount (FOR), bone dance, skull watch (FOR)*, and so on) fall into this largest grouping of necromancy. Of course, the DM may decide that certain spells (such as *animate dead* and *magic jar*) have too much potential for evil. The DM should feel free to augment Table 10 as necessary for the campaign.

Benign or White Necromancy

A third and final category of necromancy embraces magic of a benign or beneficial nature. White necromancy includes spells which restore and fortify the living body or life force (such as *delay death (WH), empathic wound transfer, bone growth, Spendelard's chaser (FOR), Nulathoe's ninemen (FOR)*, and *reincarnation*) or derive their power from the caster's own life force (such as *spirit armor (TOM)* or *homunculus shield (TOM)*) or can be used only to disable undead (such as *hold undead* and *bind undead*). Note, however, that spells that control undead are not considered white necromancy!

Although white magic can be used to heal wounds and bone fractures, it is no substitute for clerical healing. White necromancy derives its healing power from a volunteer's source of life energy (often the caster's), as in *empathic wound transfer*. Clerical magic, in contrast, bestows healing through a combination of faith and divine authority. Short of a *wish* (or for a brief duration, a *limited wish*), wizard spells cannot "create" new hit points —the Art usually shuttles life force from a donor to recipient.

In contrast with black and gray necromancy, white magic has absolutely no chance of attracting the attention of an evil god. No powers check is ever required for casting a spell of white necromancy (except, perhaps, in Ravenloft).

Wizards of good alignment will thus employ white necromancy over those spells with questionable moral implications. Of course, nothing prevents evil mages from employing these spells as well, provided that doing so suits their own dark purposes. During an emergency, when a

wizard needs to heal allies (or him- or herself) and no cleric is available, even the most dark-hearted necromancer will resort to white magic.

New Wizard Spells

The new wizard spells in this section include over two dozen examples of white, gray, and black necromancy. The DM may use these new spells to augment the standard selection available in the *Player's Handbook (PHB)*. The DM can also find interesting necromancy spells in the *Tome of Magic (TOM), Complete Wizard's Handbook (WH), Arabian Adventures (AA)*, and *Forgotten Realms Adventures* hardcover *(FOR)*. For the DM's convenience, relevant spells from all these sources have been included in the appendices and spell index at the end of the book. The DM may also refer to *Van Richten's Guide to the Lich*, though almost all of the spells from this source have been designed for use by undead. Finally, the DM may care to adapt some of the new priest spells from Chapter Six, though the wizard versions should be at least one or two levels higher than their clerical counterparts.

Some of the spells presented here (and in other chapters) were first developed by other game designers. These authors, who have helped advance the body of necromantic lore, are acknowledged with special thanks on page 3.

The following spell descriptions conform in most respects to the standard format in the *Player's Handbook*, starting with specifications for range, components, duration, and so on.

1st-Level Spells

Animate Dead Animals (Necromancy)

Range: 10 feet
Components: V, S, M
Duration: Permanent
Casting Time: 2 rounds
Area of Effect: Special
Saving Throw: None

This spell creates undead skeletons and zombies from the bones and bodies of dead animals, specifically vertebrates (fish, amphibians, reptiles, birds, and mammals). The animated remains obey simple verbal commands given by the caster, regardless of the language employed. Only naturally occurring animals of no higher than semi-intelligence can be animated with this particular spell (lizards, cats, frogs, weasels, tigers, and so on), including minimals and non-magical, giant-sized animals. These undead remain animated until they are destroyed in combat or turned; the animating magic cannot be dispelled.

The number of undead that a wizard can animate depends on the

animal's original hit dice, the caster's level, and the type of undead being created. The caster can create the following number of animal skeletons:

- ¼ HD animal or less: 4/caster level
- ½ to 1 HD animal: 2/caster level
- 1+ to 3 HD animal: 1/caster level
- 3+ to 6 HD animal: ½ caster levels
- Animal of over 6 HD: ¼ caster levels

The caster can create the following number of animal zombies:

- ¼ HD animal or less: 2/caster level
- ½ to 1–1 HD animal: 1/caster level
- 1 to 3 HD animal: ½ caster levels
- Animal of over 3 HD: ¼ caster levels

Animated skeletons of animals that had ¼ to 1 HD conform to the statistics of animal skeletons (see "Skeleton" in the *MC*). Skeletons of animals that had less than ¼ HD when living conform to those same statistics, with the following changes: AC 9, HD ¼; hp 1, #AT 1, Dmg 1. Skeletons of those animals of over 1 HD conform to the regular animal statistics in the *MM*, with the following changes: armor class is worsened by two (AC 10 maximum), damage per attack is reduced by two (1 hp minimum), and movement is reduced by half. Animal zombies conform to the statistics for the particular animal that has been animated, with the following changes: the animal's number of hit dice is increased by one, AC is worsened by three (AC 8 maximum), and movement is reduced by half.

Skeletal and zombie animals gain the standard undead immunities (resistance to cold-based, *sleep, charm*, and *hold* spells), but lose any normal defenses that the living animal might have had. They also lose any special attacks (raking of rear claws, swallowing whole, and so on) and cannot inject poison or emit fluids, such as musk or saliva. Swallowing does no further damage to the creature swallowed, except to trap it within the swallower's rib cage. Priests gain a +1 bonus when turning these undead.

This spell is often a necromancer's first experience animating corpses. For this to work, the animal bodies or skeletons must be intact. The material components are a blood drop and bone chip from the same species as the target remains (only animals belonging to the same species may be animated per spell).

Corpse Link (Necromancy, Alteration)

Range: 10 yards/level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1

Area of Effect: Caster
Saving Throw: None

With this versatile spell, a wizard establishes a sensory link between him- or herself and a corpse or freshly animated zombie of a human, demihuman, or humanoid within the spell's range. This link allows the caster to gather sensory information from the vicinity of the cadaver or undead being. For every three levels of experience past the 1st, the wizard gains the ability to collect information from an additional sense via the corpse link. At 4th level, for instance, the wizard may choose up to two senses (up to three at 7th level, four at 10th level, and all five at 13th level).

Sight: The caster can see what the corpse or undead creature sees as if looking through one of the creature's eyes.

Sound: The wizard can now hear through one ear, exactly as if standing at the corpse's current location (if a wizard/thief, the caster can use his or her hear noise ability too).

Smell: With one nostril, the wizard can now smell things exactly as if standing at the corpse's current location. The spell conveniently masks the putrefying stench of the cadaver (if any) so that subtle variations of aroma (like the scent of a rose) can easily be detected.

Taste: The caster can taste any substance which is introduced into the corpse's mouth. The substance (which may be solid or liquid) tastes exactly as if the wizard had placed it on one side of his or her own tongue. This can be especially useful when checking for poison in food or identifying unknown potions. Thankfully, the taste of the corpse's own rotting flesh can be masked out by the spell.

Touch: The caster gains the ability to sense the textural and environmental conditions, with a single hand, as if standing at the corpse's location. The wizard can gauge the surface texture and temperature of any object or substance which is placed in contact with the corresponding hand of the corpse.

The type and number of sensory signals is chosen by the wizard at the time of casting, and cannot be changed for the duration of the spell. The caster collects all the sensory information through a single organ (eye, ear, nostril, half of the tongue, or hand) belonging to the corpse or undead recipient. *This organ need not be attached to the rest of the cadaver for the spell to function properly.*

While the spell is in effect, the wizard can still see/hear/smell/taste/touch normally through other (unlinked) organs. For example, a necromancer harvests the left eye from a fresh cadaver (with a successful Anatomy ability check) and places it on a high ledge, with a strategic view of a front door. If the spell is now cast, the wizard's left eye would be able to see through the left eye of the corpse and spy on any visitors, while his or her right eye remains normal.

Furthermore, if the target of the spell is a zombie, the magic enables the caster to issue simple commands to the undead creature via this link. The

commands can be no longer than four words and can deal only with the creature's movement (turn left, walk forward two steps, and so on) If either the caster or the undead creature moves beyond the range of the spell, the effects are negated. *Corpse link* does not impart any animation to dead tissue; if cast on a regular cadaver, it remains stationary for the duration of the spell.

The material component is a fresh corpse or a newly-animated zombie. Unless some form of preservative magic has been employed to protect the corpse's decaying sensory organs (such as *embalm* or *spirit bind*), this spell cannot be employed on the remains of one who has been dead for longer than 1 day per level of the caster. This spell also requires the appropriate sensory organ of an animal or monster noted for its keen senses (such as the eyes of a hawk, ear of a rabbit, snout of a pig, and so on).

Exterminate (Necromancy)

Range: 10 feet
Components: V, S, M
Duration: Instantaneous
Casting Time: 1
Area of Effect: 1 small creature or 1 cubic foot per level (up to 10 creatures or 10 cubic feet maximum).
Saving Throw: None

In the hands of a novice spell-caster, this spell instantaneously snuffs out the life forces of small rodents and vermin in the area of effect, including such normal pests as flies, mice, beetles, rats, spiders, and the like. Only creatures with 1–3 hp per level of the caster (9 hp maximum) and animal intelligence can be *exterminated*. More powerful wizards can thus affect bigger pests, including large spiders, stirges, poisonous snakes, and giant or huge centipedes. If the targeted creatures are extremely small (1 hp or less), then an area up to 1 cubic foot per level (10 cubic feet maximum) can be cleansed of pests.

This spell is well-suited to indoor or outdoor applications and is a favorite among necromancers who live among pestilence. Occasionally, cruel mages have been known to *exterminate* benign animals (and sometimes even others' pets) with the spell. The somatic gesture is a pointed finger, while the caster verbalizes a low *zzzt* sound. The material components are a pinch of lavender and dried garlic.

Locate Remains (Necromancy, Divination)

Range: 0
Components: V, S, M
Duration: 1 turn + 5 rounds/level
Casting Time: 1 round

Area of Effect: 30' long + 5'/level
Saving Throw: None

This spell attunes the caster to the physical remains of dead beings in the area of effect. *Locate remains* will thus easily detect the presence of unburied corpses or corporeal undead (such as skeletons, zombies, or ghasts), but has no effect on noncorporeal undead (such as ghosts or spectres). The area of effect extends in a 10' wide path, facing the in the caster's current direction. Scanning in a direction requires one round, during which time the caster remains motionless in concentration.

Locate remains is mostly unaffected by walls or obstacles, though the area of effect is decreased (to 10' + 1'/ level) by more than three feet of solid stone, ten feet of wood or packed earth, or one inch of metal.

In the most general application, the spell precisely locates any and all physical remains of individuals in the area of effect, regardless of sex, species, and undead status. This spell does not impart any knowledge regarding the identity (or undead nature) of the remains; only the current locations of corpses within the area of effect are learned. If a personal item or a small fragment of the deceased individual is available at the time of casting, the spell can be used to locate the remains of that specific individual. In that case, the spell does not register the presence of any remains except those of the desired individual.

Both the general and specific versions of the spell have no effect if cast on a living creature of any kind. The material component for this spell is either a small piece of bone from a human cadaver (for the general version) or else an article of clothing, personal possession, or strand of hair (for the specific version). This spell is popular in regions with strict burial customs.

Spectral Voice (Necromancy, Alteration)

Range: 10 yards/level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1
Area of Effect: Caster
Saving Throw: None

This spell is similar to the 1st-level spell *ventriloquism* in that it allows the caster to throw his or her voice. However, the caster's voice issues only from the mouth of a specified corpse, skeleton, or zombie. The voice coming from the cadaver or undead creature will not sound like the caster's voice. In the case of a cadaver or zombie, it will sound similar to the hoarse, scratchy voice of the deceased individual. In the case of a skeleton, the voice will sound like a soft, raspy whisper. For the duration of the spell (which cannot be ended prematurely), the caster's voice emanates from the corpse or undead creature. As a result, the wizard is unable to cast any

additional spells requiring verbal components until after the *spectral voice* has expired. The material component is a preserved tongue.

2nd-Level Spells

Embalm (Necromancy, Alteration)

Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 2 rounds
Area of Effect: 1 corpse
Saving Throw: None

An *embalm* spell enables the caster to protect a corpse (or a harvested part thereof) against the natural forces of decay and dissolution, until some later time when it is needed for a spell. If the *embalmed* cadaver is later animated as a zombie, golem, or other form of animated undead, the creature gains +2 hit points per hit die (8 hp/HD maximum) because of the greater strength and resiliency imparted by the spell to the dead tissue. It has no beneficial effect if cast on skeletal remains or on previously animated undead.

Thus preserved, a corpse permanently retains the same odor and appearance it had at the time of casting. *Embalm* does not reverse the effects of putrefaction, but it does prevent any further decay of an individual's physical remains. Unlike more powerful spells (such as *Nulathoe's ninemen (FOR)* or the clerical spell *spirit bind*), *embalm* does not facilitate subsequent resurrection of a corpse. The material component is a drop of vinegar.

Living Link (Necromancy, Divination)

Range: 90 yards + 10 yards/level
Components: V, S
Duration: 1 round/level of caster
Casting Time: 2
Area of Effect: 1 creature
Saving Throw: None

With this spell, a wizard establishes a sensory link between him- or herself and any living creature within range. If the wizard knows a specific creature or person within range, then the spell can take effect on that specific creature. Otherwise, the *living link* will be established with any sentient creature within range, determined randomly.

Similar to the 1st-level spell *corpse link* (which only works with fresh cadavers and zombies), *living link* allows the caster to gather sensory

information from the vicinity of the targeted creature (sight, sound, smell, taste, or touch). For every four levels of experience past the 1st, the wizard can collect information from an additional sense (up to two senses at 5th level, three at 9th, four at 13th, and all five at the 17th level of experience).

The target creature of this spell experiences nothing to indicate that its senses have been tapped, and it remains in control of its own actions, entirely unaware of the magical connection to the wizard. In other words, the wizard cannot force the subject to look at something (listen at a keyhole, taste a glass of wine, pick up an object, and so on). This spell merely enables the wizard to directly experience the world through another creature's perceptions. For instance, looking through another creature's eyes gives the wizard all of its visual capabilities, like infravision should the creature have that ability.

While the spell is in effect, the *living link* overrides the wizard's own sensory perceptions. Thus, while a wizard is seeing through another creature's eyes, he or she is unable to see through his or her own. The spell can be ended early with no risk to the caster.

Skeletal Hands (Necromancy, Evocation)

Range: 10 feet + 10 feet/3 levels
Components: V, S, M
Duration: 1 turn + 5 rounds/level
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

By casting this spell, a wizard animates a pair of skeletal hands that levitate in midair and move as directed by the caster, who uses verbal commands and somatic gestures to guide them. The hands can perform only simple grasping, lifting, and carrying activities. They cannot perform complex movements that require great dexterity, such as picking locks. They can, however, open unlocked doors and chests, or turn pages in a spell book. The hands can also make two clawing attacks per round, each attack directed against a different target. They attack using the wizard's table at the same level as the spellcaster, and each inflicts 1–3 hp damage on a successful hit. The hands may be physically attacked in turn (each hand has AC 5, hp 4, and MV 6) and may move anywhere within their range.

The hands can carry up to 5 pounds each; together, they can carry an object of up to 20 pounds. The hands may wield weapons within these weight limits. When using weapons, the skeletal hands attack on the wizard's combat table, with a level half that of the spellcaster and with applicable penalties for nonproficiency. Hand-held melee weapons do half their normal damage (round up fractions), because the hands cannot generate the proper forces that the weapons need in order to inflict normal damage. The hands may fire an already loaded crossbow and inflict normal

damage, because the crossbow provides the necessary force to propel the bolt. All other missile weapons have their ranges reduced to one quarter and inflict their normal damage (round up fractions).

The material components are the complete, skeletal hands of any human, demihuman, or humanoid. These hand bones may be reused in multiple castings of the spell, providing the hands have not been damaged or destroyed in combat.

3rd-Level Spells

Bone Dance (Necromancy)

Range: 10 yards/level
Components: S, M
Duration: 3 turns/level
Casting Time: 3 rounds
Area of Effect: Special
Saving Throw: None

This spell temporarily animates the physical remains of a human, demihuman, or humanoid. *Bone dance* forges a mystical link with the newly made undead creature, enabling the caster to mentally control its movements, just as a master puppeteer manipulates the actions of a wooden puppet.

The skeleton or zombie animated by this spell is incapable of carrying out any independent actions—the wizard must mentally command his or her undead puppet to walk forward, pick up a sword, strike an opponent with it, and so on. While the caster concentrates on maintaining the *bone dance*, he or she may not speak, cast other spells, or actively engage in melee. The spell occupies the greater part of the caster's attention.

The skeleton or zombie created by this spell conforms to the normal variety described in the *MM*. It is compatible with (can be affected by) other necromantic spells that affect undead, and the creature may perform all of the simple actions outlined in the *skeletal hands* spell. If directed into combat, it fights as a regular skeleton (even if it still has some flesh on its bones).

When combined with *spectral voice*, *bone dance* can make for an effective decoy, a menacing bluff, or at least a ghastly form of entertainment. When augmented by corpse link, a dancing cadaver may serve as an effective (and ultimately expendable) scout that can work beyond the immediate visual range of the caster.

Normally, the bone dance progresses for the duration of the spell or until the caster loses concentration. The *dance* also ends prematurely if the caster causes the skeleton to move beyond spell range or out of direct sight (certain divinations, such as *corpse link* or *clairvoyance*, may lift this hindrance). The bone dance may be destroyed in combat, or broken by a

successful *dispel magic*. The material component is an intact skeleton or corpse and a small, crude puppet which the caster must manipulate with both hands to choreograph the *bone dance*.

False Face (Necromancy, Alteration)

Range: 10 yards/level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 3
Area of Effect: Caster
Saving Throw: None

This spell enables a necromancer to copy the face of another human, demihuman, or humanoid, either living or dead. It has no effect on undead. The wizard gains the facial features of the chosen individual of either sex, providing the subject lies within range and the caster can clearly see the face he or she is trying to emulate.

The caster does not gain any sensory abilities (or disabilities) associated with the new face. For example, if the caster copies a blind man's face, the wizard still retains his or her normal sight. The caster retains his or her normal voice, too, as well as height, bodily appearance, spells, and spell-like abilities.

The *false face* serves as an effective disguise, though it radiates a magical aura of necromancy. Spells that detect or banish illusions have no effect on this disguise; the *false face* is not illusionary. It may be reversed with *dispel magic*.

The material components are a small ball of natural rubber and a small mirror, both of which are consumed in the casting.

Skulltrap (Necromancy, Evocation)

Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 4
Area of Effect: One Skull
Saving Throw: ½

This ward may be placed on any non-living skull or the skull of an undead skeleton. The *skulltrap* remains dormant until the skull is touched by living matter or is struck and damaged by non-living matter (for instance, it's struck by in combat or falls to the floor). Assume a normal skull is AC 8 and has 2 hp. This simple warding does not discriminate; it can just as easily be triggered by the wizard who cast the spell as by a curious rat brushing up against it.

When the *skulltrap* discharges, the skull flashes briefly with red or violet light and violently explodes, releasing a blast of energy drawn from the Negative Material plane. The burst of negative energy does 2d4 hp damage plus 1d4 hp damage for every level of the caster. All living creatures within 10' of the skull must make a saving throw vs. breath weapon to suffer only half damage from the blast.

Because the trap is so easily triggered, the skull is often placed in its final resting place before casting the spell on it. The trapped skull may be moved without triggering the trap, but it must be moved very slowly and without contact with living matter. Gloves or any other thin materials used to cover the flesh of a living being are not enough to prevent the skulltrap from being discharged. The material component is a pinch of dust from the physical remains of a corporeal undead being with strong ties to the Negative Material Plane, such as a wight or vampire.

4th-Level Spells

Brainkill (Necromancy)

Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 1 round
Area of Effect: 1 creature
Saving Throw: Neg.

A wizard using this spell, which operates much like a *forget* spell, can permanently burn from the memory of any one creature all knowledge of either a specific place or person or a time period of up to one year (the spellcaster may choose the desired result). The spell works on any intelligent creature by destroying a portion of its brain, but a victim is entitled to a saving throw vs. death magic to resist the effects of the spell. If successful, the creature suffers only a painful headache, which dissipates in 1–4 hours but is otherwise harmless. If failed, the victim suffers 1–6 points of damage from an excruciating headache, leaving him or her with selected gaps in his memory.

Brainkill can affect only the victim's memory and ability to recall factual information. For example, a person thus affected might be completely unable to remember details of a place, the name, appearance, or any traits of a person, or might have a one-year blank in his or her memory. The spell has no effect on a person's learned abilities or skills. For instance, suppose an individual gained a swimming proficiency six months before coming under the influence of this spell. While the victim will no longer recall the swimming lessons, he or she still retains the ability, though it might not become evident until the victim jumps into a large body of water. Aside from relearning it as best as one can, the lost knowledge and memories can never

be regained except by a *wish*.

Empathic Wound Transfer (Necromancy)

Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: None

By casting this spell, a wizard transfers some of the wounds of another creature to him- or herself, thereby partially curing the recipient. Up to 2 hp per level of the caster may be transferred, so a 10th level necromancer could cure an ally of a 20-hp wound (but the wizard will then take 20 hp in damage).

The hit point loss could have originally resulted from physical attacks, certain poisons, spell effects, diseases, or curses (except those that cannot be removed by the *remove curse* spell). This spell cannot restore amputated limbs, drained life levels, or lost life. It also cannot undo any continuously acting poison or disease. The spell only temporarily reverses such harm, which will then continue to affect the victim.

The caster cannot drain his or her own life. Normally, a wizard can only transfer up to his or her current number of hit points. However, if the DM makes use of the rules for "hovering on death's door" (page 75 of the *DMG*), then a necromancer might be voluntarily drained to the brink of death (–9 hp). Of course, the mage immediately loses consciousness in such a case (as noted in the *DMG*), but his or her condition does not deteriorate unless further wounded by another agent. At the DM's discretion, this spell also enables a necromancer to immediately restore an incapacitated and dying victim, as per the 3rd-level priest spell *death's door*. Unlike the priest version, however, hit points cured by the *wound transfer* are inflicted on the caster. Hit points lost by the wizard may be regained by normal healing or magic.

Finally, after the *transfer* is complete, the wizard temporarily loses four points of Constitution due to extreme exhaustion; each point may be recovered by six turns of complete rest. If the caster's Constitution drops below 3, unconsciousness results, and full Constitution is not regained for 24 hours. The material components are hair and blood from both the recipient and the caster, two newt eyes, and two wolf teeth (each from a different animal). These components are consumed in the casting.

Summon Spirit (Necromancy)

Range: 10 yards
Components: V, M

Duration: 1 round/level
Casting Time: 1 turn
Area of Effect: 1 dead human or demihuman
Saving Throw: Special

This spell allows the wizard to raise up the spirit of a dead human or demihuman, which may answer questions put to it by those present at the summoning. Of course, the questioners must speak the same language as the dead creature.

Summoning a dead spirit is far from a certain or trouble-free enterprise. The base chance that a spirit will answer the summons is 50% + 1% for each experience level of the wizard casting the spell. This chance of success also depends on the authority of the caster in the spirit world, the length of time the subject has been dead, and the specific time of day during the casting (see Table 11).

Regardless of actual penalties or bonuses, the chance of success never drops below 5% or rises above 95%. If the spell fails, there is always the chance that the summoning will attract the attention of some other (potentially hostile) spirit or undead creature, either from the netherworld or the general vicinity of the caster. The chances of summoning a malicious undead are 5%, cumulative with every failed attempt by the same caster. The DM may roll on the table for the clerical spell *summon undead*. Note that this spell in no way protects the wizard (or those present at the casting) from the attacks of inadvertently summoned undead.

If the summoning is successful, the desired spirit slowly rises from the ground before the caster. The spirit's willingness to answer questions will first determine the effectiveness of the spell. If the spirit is of a different alignment than the caster or formerly had more hit dice than the caster's current level of experience, the shade is entitled to a saving throw vs. spells to resist the interrogation.

Provided that the spirit is agreeable, it can answer no more than one question for every three levels of the caster. Summoned spirits tend to be evasive and cryptic when questioned by the living. In general, their knowledge is limited to what they knew while alive. A spirit may also be called upon to answer specific questions about the near future, regarding actions undertaken before the next nightfall. Questions and pre dictions about future events are subject to the same conditions and limitations as the priest spell *augury*.

Table 11: Spirit Summoning Modifiers

Modifier	**Condition**
+5%	Caster is a necromancer
+5%	Caster has spirit lore proficiency

+10%	Caster is a member of the Witch kit
None	Subject dead for up to 1 week
–5%	Subject dead for up to 1 month
–10%	Subject dead for up to 1 year
–15%	Subject dead for up to 10 years
–20%	Subject dead for up to 100 years
–30%	Subject dead for up to 1000 years
–50%	Subject dead 1000 years +
–25%	Spell cast by day
None	Spell cast at night
+10%	Spell cast at full moon
+25%	cast on a holy day associated with the dead
+10%	Ancestor present at summoning
–10%	Spirit previously summoned within the same month

This spell requires a shallow pit filled with the blood from a slaughtered ram. The pit opens a symbolic link with the netherworld, while the blood serves to lure a spirit back into the world of the living. Note that the blood may also attract hostile undead (if the summoning fails). The DM may care to modify this spell so that it always summons a host of spirits (numbering 1–20) who must be individually questioned and placated before the desired shade arrives. The DM may also care to increase the chances of summoning a hostile undead (even if the spell succeeds) to reflect the caster's location and the tone of the campaign. Obviously, calling a beneficial spirit near the burial mound of a wraith may bring both creatures to investigate the unusual summons.

5th-Level Spells

Bind Undead (Necromancy)

Range: 10 yards/level
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 5
Area of Effect: One undead/level
Saving Throw: Special

Bind undead is highly effective against certain kinds of undead (it has no effect on living creatures). This spell automatically affects all chosen corporeal undead of 6+ or less HD (including coffer corpses, crypt things, ghouls, ghasts, great ghuls, huecuva, mummies, all types of skeletons, sons of Kyuss, wights, and all manner of zombies), with no saving throw. Such

creatures curl into a ball (if more than one undead is affected, they are all gathered into one tightly-packed sphere). Affected undead are held helpless and immobile, their special abilities in stasis, until the spell expires or the caster frees them. The diameter of this ball of undead is typically 2–3 feet per affected creature. Typically, this "boneball" is rolled off a cliff or into an obstacle or fire, or conveyed into the midst of foes, whereupon the caster ends the magic, freeing the undead to fight.

Against noncorporeal undead (such as ghosts and spectres) and all undead of 7 or more HD who don't turn as "Special" (including vampires and liches), *bind undead* acts only as a *slow* spell. These undead are entitled to a saving throw vs. spells to resist the effect. *Bind undead* does not effect "Special" undead. The material component is the bone of any creature, held in the wizard's left hand at the time of casting.

Bone Blight (Necromancy/Alteration) Reversible

Range: 30 yards
Components: V, S, M
Duration: Permanent
Casting Time: 5
Area of Effect: One creature
Saving Throw: Neg.

This nasty curse slowly erodes the healthy bone of any chosen creature within range, who is entitled to a saving throw vs. spells. If failed, all bone in the creature slowly begins to dissolve, eventually reducing it to a quivering mound of formless flesh.

Except for experiencing a strange "tingling sensation" at the time of casting, the victim is not immediately aware of the spell's effect (making it even more insidious). In the short term (starting at the moment of casting up to the first full day), the bones of the victim become embrittled, greatly increasing his or her susceptibility to crushing attacks or falling damage. At the onset, the subject of this spell sustains double normal damage from such attacks; by the end of the first day, the victim's current hit points are reduced by 20%.

In the medium term (lasting 1d6+1 days from the time of the casting), a victim is subject to frequent, painful fractures. All attacks by piercing and slashing weapons inflict double normal damage, while crushing attacks inflict quadruple damage. By the end of this period, the creature's hit points are reduced by 60%. In the terminal stage of this spell, a victim's bones finally dissolve, collapsing the subject's spine and skull, bringing a slow and painful death.

While under the effects of this spell, the victim's body is unable to undergo normal healing processes. Magical healing (spells or potions) slows the onset of the terminal stage, but it cannot halt the bone loss process completely. Every 10 hp of magical healing effectively prolongs the victim's

life in the intermediate stage of the affliction for one full day. The slow dissolution of bone can only be halted by a successful *dispel magic* or by *remove curse, cure disease, limited wish, wish, heal*, or *restoration* spells. Once the spell has been broken, lost hit points can be healed by normal or magical means.

The reverse of the spell, *bone growth*, immediately halts the *bone blight* and slowly (over a period of 1–6 days) restores all damage caused by that spell. *Bone growth* can also be used to fuse normal fractures by accelerating the recipient's normal healing processes. Mild compression fractures heal in a day, while more serious ruptures (such as a broken leg or back) might take 1–4 days to fuse (assuming complete bed rest for the patient; otherwise healing time is doubled). This spell does not affect wounds or soft tissue damage, including cuts and sprains, nor does it correct for improper alignment of the bones while healing.

Both versions of this spell only work on living creatures and have no effect if cast on undead. The material component is a drop of aqua regia for *bone blight* and a drop of milk for *bone growth*.

Graft Flesh (Necromancy/Alteration)

Range: 0
Components: V, S, M
Duration: Special
Casting Time: 5
Area of Effect: One individual
Saving Throw: None

With this spell, a wizard can graft any freshly harvested flesh to the body of the recipient, either replacing a lost limb or serving as a disguise. The duration is limited only by the compatibility of the grafted flesh to the host's own body. Flesh harvested from the recipient him- or herself (such as a severed limb) can be permanently reattached with this spell. If the grafted limb were taken from a fresh corpse, however, the maximum duration of the spell would be 1 day/level of the caster. Only musculo-skeletal tissues are affected by this spell; it cannot be used to graft organs or attach additional appendages (such as an extra arm) to the recipient.

Graft flesh can also disguise the subject (who may be the caster) with the flesh from a cadaver. While the subject gains the facial and bodily appearance of the deceased individual, the transformation is only "skin deep." The recipient retains his normal voice, knowledge, spells, and other abilities. Furthermore, the subject does not gain any physical or sensory abilities associated with his new appearance (the spell cannot, for instance, increase the host's physical strength or replace lost eyesight). This application lasts 1 day/level of the caster.

For the duration of the spell, grafted flesh literally becomes an extension of the host's own body (affected tissue radiates a faint aura of necromancy,

however). The recipient has complete control over the flesh as if it were his or her own. At the conclusion of the spell, the grafted flesh slowly deadens and ultimately drops away. A successful *dispel magic* ends the spell prematurely.

Graft flesh only functions on living human, demihuman, or humanoid subjects. The material component is the host's own severed limb or else a suitable replacement from a fresh corpse (dead for no longer than 1 day per level of the caster). Grafted tissue must be harvested from the same species as the host. *Graft flesh* cannot be combined with other enchantments (such as *embalm* or *spirit bind*) which are used to preserve a corpse. By the conclusion of the spell, all grafted flesh has decayed past all utility and cannot be used in a subsequent casting.

6th-Level Spells

Corpse Host (Necromancy)

Range: Touch
Components: V, S, M
Duration: 1 day/level
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: None

This spell enables an individual touched by the caster to transfer his or her life force to temporarily animate the fresh corpse of a human, demihuman, or humanoid. This spell will fail if cast on undead. The recipient wills the cadaver to move and act and can even cast spells through it—all while his or her own body is safely up to 5 miles away per level of the caster. While animated by the host's life force, the corpse ceases to decay; however, unless illusionary magic is cast upon it, the cadaver will appear to be a form of undead (such a ju-ju zombie).

The recipient (who may be the caster) can see, hear, and sense through the corpse host. The host can fight, talk hoarsely (with the voice of the corpse), and carry things—in fact, it can perform all tasks less exacting than lock-picking, sewing, and similar handicrafts. It can even go adventuring and earn experience points for its "master."

The recipient's mind functions in two places simultaneously—within the corpse host and within his or her real body. The real body can still sense (see, hear, and so on) exactly as before, even benefiting from enhancements such as a magical ring. The tradeoff is paralysis. Aside from breathing, blinking, and moving his or her eyes, the recipient cannot move his or her real body while the host is animated. (Friendly guards are a wise precaution. So is a pleasant or strategic view). The real body does not need to eat, drink, or sleep.

The recipient is vulnerable when his or her corpse host is the target of

magical and psionic powers that affect the mind. The host can be fooled by illusion spells to the same degree as the recipient. It works this way because both recipient and host are actually sharing the same mind.

Physical attacks against the corpse host don't damage the real body, though they do harm the host. The latter has a number of "hit points" equal to the recipient's normal maximum (even if the recipient is currently crippled). The host has the recipient's natural armor class (10), though it may wear armor and employ weaponry with the same restrictions that apply to the recipient. The host does not benefit from anything worn or carried by the recipient's real body, however.

The corpse host can withstand attacks as well as (or as poorly as) the recipient can normally. Note that since the host is not undead, it may not be turned or affected with spells or magical items that influence such creatures.

If the host drops to 0 or fewer hit points, the owner must make a system shock roll. Failure indicates that the real body also dies along with the host. The spiritual link between the recipient and host can also be abruptly severed by (successfully) casting the wizard spells *dispel magic*, *limited wish* or *wish* or by employing the clerical spells *spirit release* or *dispel evil*. Severance of the spiritual link also requires the recipient to make a system shock roll in order to survive the ordeal.

The recipient of this spell can abandon the link with the corpse host at any time, with no harm to him- or herself. The host immediately collapses (resuming its usual decay), and the recipient immediately regains control of his or her real body. The same thing occurs when the spell ends or the corpse host somehow moves beyond the spell's range or to another plane.

The material components include a fresh corpse (of an individual who has been dead for no longer than 1 day per level of the caster) and a freshly-excised patch of the recipient's skin. Harvesting this piece of flesh from the subject at the time of casting also inflicts 1–3 hit points of damage. At the conclusion of the spell, the recipient is entitled to a saving throw vs. death magic. If failed, the hit point loss is permanent (consumed by the spell) and cannot be reversed or magically healed except with a *wish* or *restoration* spell. If successful, the loss in hit points, while temporary, can only be regained by normal rest.

Ghoul Gauntlet (Alteration, Necromancy)

Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 6
Area of Effect: Special
Saving Throw: Neg.

This rare and horrible spell causes the victim to be slowly transformed

into a ravening, flesh-eating ghoul (see the description in the MONSTROUS MANUAL for all about the lives of ghouls). The transformation process usually begins at the limb or extremity (usually the hand or arm) closest to the location touched by the caster at the onset of the spell. The victim suffers 1–2 hit points of damage each round while the body slowly dies and transforms into a ghoul's cold, undying flesh.

The victim is entitled to an initial saving throw to resist this deadly transformation. If failed, only a *limited wish*, *wish*, or *restoration* will end the condition. A *dispel magic* or *remove curse* may be effective, but only if cast within three rounds of the touch that confers the *ghoul gauntlet*. During the early stages of the spell, the original afflicted extremity may be severed and burned to terminate the spell.

If the extremity affected by the *ghoul gauntlet* is amputated while the victim has lost less than 20% of his or her total hit points, then only a hand or a foot may need to be severed (inflicting 1d4+1 hp of damage, requiring a system shock roll to remain conscious, and resulting in the loss of the limb's mobility and functions). After the victim has lost 20%–50% of his or her hit points, however, an entire limb will have to be cut off, with the loss of 1d12+4 hp and a system shock roll. Initially, the transformed flesh of the victim has no paralytic powers or any of the special abilities associated with ghouls. As the spell unfolds, the advancing front of dying flesh inexorably traverses the entire body, and the victim immediately dies once the *ghoul gauntlet* reaches the heart or brain (upon reaching 0 hp due to the spell). Healing spells, potions, or magical items have no power to cure or reverse this affliction while the *ghoul gauntlet* runs its course.

One full day after the victim has died (unless the remains are burned), the subject awakens as a full-fledged ghoul as outlined in the MONSTROUS MANUAL. The undead is now a fawning slave, utterly under the control of the necromancer who cast the nefarious spell.

The material components include the freshly harvested fingernail of a corpse and a pinch of mandrake root. Both of these are consumed by the casting of the spell.

Transmute Bone to Steel
(Alteration, Necromancy) Reversible

Range: 30 yards
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: 1 creature or object
Saving Throw: Special

A wizard casting this spell makes any object made of bone, including a skeleton, as strong as steel. The spell may be cast only upon dead, inanimate bones; after they have been transmuted, the bones may now be

animated by the usual means. Despite their increased strength, the bones do not change in appearance, and they retain their original weight. Bone objects make all future saving throws as if they were hard metal (*DMG*, page 39). Transmuted skeletons now have AC 3 and take half the usual damage from physical attacks. However, these skeletons still take normal damage from holy water and magical attacks and are also subject to spells affecting metal (*transmute metal to wood* or *heat metal*) and the attacks of creatures that especially affect metal, such as rust monsters.

The reverse of this spell, *transmute steel to bone*, weakens any metal by making it as brittle as dry bone (altering all saving throws appropriately). Each non-living recipient of this spell must make an item saving throw vs. disintegration. If failed, the former metal item makes all future saves as if it were fashioned from bone. Metal armor loses its effectiveness, becoming AC 7. Whenever a successful hit is made by or upon the item, the transmuted object must make a save vs. crushing blow to remain intact and functional. Magic items weakened by this spell remain magical, with any bonuses applied to their saving throws. Weapons affected by this spell inflict –2 hp per die of damage (and must save to avoid breakage whenever they hit a target). Physical attacks versus transmuted metal creatures inflict +2 hp per die of damage. The material components (for both versions of the spell) are steel filings and powdered bone.

7th-Level Spells

Wound Conferral (Necromancy)

Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 2 rounds
Area of Effect: Two creatures
Saving Throw: Neg.

This spell is similar to the 4th-level wizard spell *empathic wound transfer*, except that it enables the caster to transfer the wounds (up to 3 hp per level of the caster) between any two creatures, excluding the caster. The wizard must be able to grasp both the creature with the disability and the creature about to receive the disability without having to make attack rolls. Thus, the two beings must either be willing to undergo the spell, or else be sleeping, unconscious, or otherwise bound and secured from escaping the caster's grasp.

The recipient of the disability is entitled to a saving throw vs. spells if unwilling. If the recipient's saving throw succeeds, the transfer is incomplete and nothing further happens. If failed, the recipient gains the wounds of the disabled creature, subject to a few limitations.

The total amount of transferred hit points is limited to the caster's

current hit points (or 3 hp per level, whichever is *smaller*). Normally, the spell functions by conveying the wounds from the disabled creature to the caster (during the first round of casting) and then from the caster to the final recipient (during the second round of the spell). Should an conferred disability drain the wizard below zero hit points (if the wizard unwittingly attempts to channel more hit points than he or she currently possesses), the exchange effectively backfires and now operates on the wizard himself as an *empathic wound transfer*. The spell also backfires if it is interrupted during the second round of casting, before the final conferral of life force to the recipient.

At the DM's discretion, this spell will never backfire when employed by a necromancer, who is presumably an expert in these rites. If interrupted during casting, the spell merely fails without any transfer of wounds from the disabled creature. When cast by a necromancer, this spell can also immediately restore an incapacitated and unconscious creature, as per the 3rd-level priest spell *death's door*.

This spell is terribly exhausting for the caster. After the exchange is complete, the wizard temporarily loses seven points of Constitution; each point may be recovered by two hours of complete rest. If the caster's Constitution drops below 3, unconsciousness results, and the full Constitution is not regained for 24 hours. The material components are the same as for as the *empathic wound transfer* spell, except for a specially fashioned ruby brooch or pendant (worth at least 5,000 gp) which must be worn by the wizard at the time of casting. The ruby, which serves as a temporary receptacle or buffer for the exchanged life force, shatters upon the completion of the spell.

8th-Level Spells

Death Shroud (Necromancy)

Range: Touch
Components: V, S, M
Duration: Special (2 rounds/level maximum)
Casting Time: 8
Area of Effect: 1 creature/level
Saving Throw: Neg.

Death shroud draws upon the Negative Material Plane to surround the caster in a dark and shadowy aura of life-draining energy. While the spellcaster suffers no ill-effects from this baneful radiance, it may have dire consequences for anyone who comes into contact with the aura.

The *death shroud* can be used actively in offense and passively in defense. In combat, the wizard may activate the deadly power of the spell by touching a victim (requiring a successful attack roll). Any creature touched must immediately save vs. death magic with a –4 penalty. If the roll

is successful, the victim is unharmed. If the save is failed, a black haze forms around the victim, draining 20% of his or her current hit points each round until the unfortunate individual dies at the end of the fifth round. The *death shroud* also serves as a passive ward or protection for the caster. Anyone who touches the wizard or attempts to strike him or her with any hand-held object or melee weapon must make a saving throw vs. death magic (with no penalties) or be stricken by the death shroud in a similar manner.

The following spells remove the *death shroud* from an afflicted individual: *cure critical wounds, heal, limited wish, wish*, or a successful *dispel magic*. Lesser curing spells and healing potions delay death only by one round. Multiple applications of these spells or potions may prolong a victim's life until the duration of the spell expires. The spell may also be ended prematurely by killing or successfully employing dispel magic on the caster (this immediately releases all creatures afflicted by the spell).

The *death shroud* remains in effect until the wizard has successfully attacked or been attacked by a number of creatures equal to his or her current level (or the spell's maximum duration of two rounds per level has elapsed). Undead are not affected by this spell. In fact, if an undead creature is attacked by a *death shroud*, it immediately gains 1 HD, and the wizard must save vs. death magic or suffer the effects of the *death shroud* him- or herself.

This dreadful spell is known only to a select cadre of necromancers who purportedly learned it from a mysterious, bronze-bound book of extraplanar origin. The warding requires the following material components: crushed black opal and diamond (worth 5,000 gp), dust from a corporeal undead with strong ties to the Negative Material Plane (such as a vampire or wight), and a hunk of smoky quartz. These ingredients are consumed in the casting.

Life Force Transfer (Necromancy) Reversible

Range: 1"
Components: V, S, M
Duration: Permanent
Casting Time: Special (8 turns)
Area of Effect: 1 creature
Saving Throw: Neg.

Upon completion of this long and highly-versatile incantation, the caster permanently transfers a creature's life force (even his or her own) into a specially fabricated item, a magical receptacle, or the body of another individual. Once the mental transfer has been completed, the recipient's body falls into a cataleptic state, and remains in a death-like trance or coma for 2–7 days. Unless the subject's life force is magically reunited with the body during that time period, his or her body dies, and the life force

remains permanently trapped within the physical object or new body.

While in the physical receptacle, the recipient may perform any action permitted by the new form. In an item such as a ring or a sword, the subject may communicate with the user when the receptacle is held or worn properly. The extent of communication depends on the subject's intelligence:

Int	**Communication**
3–11	None
12–13	Semi-Empathy
14–16	Empathy
17+	Telepathy

Individuals of low or average intelligence cannot communicate, and those of above-average intelligence can communicate using a primitive form of empathy (usually limited to a throb or tingle of varying intensity). At the discretion of the DM, the life force might animate a specially prepared statue or golem, perhaps even enabling the recipient to employ any memorized spells.

Life force transfer is sometimes the final step in the manufacture of a powerful magical item or minor artifact (usually a sword). In this process, a victim's life force is transferred into a magical item (unless he or she saves vs. death magic at –4), which is finally sealed with a *permanency*.

In such an enchantment, the recipient's body is frequently destroyed afterward by the caster, forever trapping the victim's life force in the item (unless the *permanency* is first reversed and a new body prepared using a *clone*, *wish*, or similar means). If the item is destroyed while the recipient's life force is in it, the creature may regain its body by making a system shock roll if it lies within 1 mile per level of the original caster; otherwise, the subject's life force dissipates, and the creature dies.

Sometimes, a wizard may employ this spell as a final measure to protect his or her own life. In this version, the entire incantation and receptacle are prepared and cast beforehand, but only the final syllable of the spell is left unfinished. The wizard may pronounce this short (single segment) syllable at any later time, casting his or her life force into the receptacle—providing that it lies within range. Obviously, this strategy only works if the receptacle is kept close to the wizard at all times. Furthermore, the wizard usually must leave behind clues or encrypted instructions so that his or her allies may later reverse the spell and restore the wizard to his or her normal state, whatever that may be. While the spell is in its unfinished state, the wizard cannot learn a new 8th-level spell to replace it. Aside from this limitation, however, the caster remains unaffected by the pending spell.

Less scrupulous wizards may use this rite to permanently transfer the recipient's life force (often their own) into the body of a younger individual, thereby extending their own existence. The victim is entitled to a saving throw vs. death magic with a –4 penalty to resist the effects. If failed, the

subject's life force departs (resulting in the death of the victim), and the recipient's life force takes permanent possession of the victim's body. If the saving throw is successful, the spell fails without any ill effect to either the victim or recipient (though it may be recast at a later date). Thus, an ancient necromancer may transfer his or her life force into the body of a vigorous, younger person, thereby gaining all of the victim's physical attributes, manual skills, hit points, and extended life span.

The spell requires either an expertly-crafted item or any living human, demihuman, or humanoid (preferably young and healthy) to house the subject's life force. The remaining material components include a scroll inscribed with special rare inks and a massive, blood red garnet (worth 5,000 gp or more). The exact nature of any physical receptacle should be decided by the DM, but it must be of quality suitable for enchantment. The garnet (but not the scroll) is consumed in the casting. This spell cannot be dispelled normally (even in its "pending" state). If the receptacle was not sealed with a *permanency*, then the subject's life force may be driven out with *spirit release* or *dispel evil* (in the event of a permanent magical receptacle, the item's *permanency* must be first overcome with *dispel magic*).

In rare cases, to be adjudicated by the DM, the life force of the victim does not depart from the body, but coexists in his or her body with that of the recipient or "intruder." Such a life force may be able to take control of the survivor—use the control rules for the *magic jar* spell to determine this. As before, the "intruder" life force can only be ejected by casting *spirit release* or *dispel evil* (or a full *wish*). Otherwise, at the discretion of the DM, the life force of the "intruder" merges with that of the victim, diluting the recipient's personality, alignment, and possibly sanity, as well.

The reverse of this spell, *revoke life force transfer*, requires the original scroll (the one used in the *life force transfer* spell to be revoked), the construct, and the body of the recipient. Providing that the spell is cast before the body physically dies (within 2–7 days of the original separation), the reversal process requires a system shock roll in order to be successful. If failed (or if the body has already perished), the newly released life force dissipates, and the subject dies.

9th-Level Spells

Death Ward (Abjuration, Necromancy)

Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: One doorway, portal, or small object
Saving Throw: Neg.

By covering a doorway with the most forbidden and lethal of necromantic runes, a wizard can protect a small portal so that any creature that tries to pass through the warded area without first speaking a word of command is immediately subjected to a modified *death spell*. A *death ward* may also be cast on an item (usually a spell book or phylactery) or on a tunnel or cave entrance no larger than 30' feet in diameter. A single application of this spell can kill up to twice as many hit dice or levels of creatures as the wizard who cast the spell has levels of experience (thus a 20th-level wizard can slay up to 40 levels with a single *death ward*).

Each creature passing through the ward is entitled to a saving throw vs. death magic with a –4 penalty; if successful, the individual survives and the ward loses none of its lethality. However, those who fail their saves are immediately slain (as per a *death spell*) and their levels or hit dice are subtracted from the potency of the ward. Those with greater hit dice than the current power of the *death ward* are unaffected by the spell.

For example, an 18th-level lich has cast the *death ward* (which can slay up to 36 levels) on the entrance to her inner sanctum. A party of four characters, each 15th level, enter her lair and foolishly traverse the warding. The first member fails his save and perishes, reducing the ward's effectiveness to 21 levels. The second character makes her save and thus escapes any ill effects (the ward remains unaffected, however). The third character fails the save and dies also, reducing the ward to 6 levels of potency. The fourth 15th-level character has too many levels of experience to be affected by the weakened ward, which remains in effect until drained by a less powerful being.

Despite its lethality, this is not a subtle warding. The protected area or object is literally covered with intricate, arcane runes and symbols at the time of casting These glyphs may flash ominously with pale red or blue light when approached within 10 feet. The entire area radiates a magical aura of lethal necromancy. Provided that he or she is on the same plane of existence, the caster will be immediately aware if the *death ward* has been triggered. By concentrating, the wizard who cast the ward may determine its current level of lethality, regardless of distance.

This terrible spell is a closely held secret, guarded jealously by the most powerful and black-hearted of necromancers and liches. It was originally designed by liches, as they can easily sustain the rigors of casting such a spell.

Mortal wizards who employ this powerful spell have a 25% chance of going insane (as per the *contact other plane* spell), contracting permanent paralysis (via a stroke), or suffering from a terminal illness (as per the *cause disease* spell) as adjudicated by the DM. The danger of misfortune is reduced by 5% for every point by which the mortal wizard's Intelligence is above 18, though this modified chance never drops below 5%. Curiously, the mental stability afforded by lichdom makes these undying wizards completely immune to the dangers of employing this ward. It is similarly rumored that certain ancient, evil dragons have developed an even more

potent version of this spell, which they may employ in their lairs with impunity.

The material component is a magical ink fabricated exclusively for this spell. The list of the ink's noxious ingredients is lengthy and complex, but it includes the venom of numerous poisonous animals and the acrid ichor of extraplanar fiends. Not surprisingly, the accumulation of these deadly components and the subsequent fabrication of the baneful ink itself sometimes results in tragedy for a mortal wizard, as mentioned previously.

While the inscription process (the actual casting) of the *death ward* takes only 1 turn, the fabrication process of the ink (once the proper ingredients have been assembled) takes 1–4 days. The ink also requires the dust of powdered perdiots and garnets, worth between 2,000–8,000 gp.

Life Force Exchange (Necromancy) Reversible

Range: 60 yards
Components: V, S
Duration: Permanent
Casting Time: 9
Area of Effect: Two creatures
Saving Throw: Neg.

This spell permanently switches the life forces of two creatures (one of which may be the caster). Both recipients must be within range at the time the spell is completed, or it fails automatically. When employed correctly, both creatures are surrounded by a radiant green aura and must save vs. spells at –6 to avoid the effects (obviously, willing recipients may forego the saving throw to consciously accept the effect).

The spell only functions properly if both recipients fail their saving throws. If only one target of the spell fails the save, then the one who made the saving throw is automatically stunned (reeling and unable to take action) for 1 round. Meanwhile the other subject (the one who failed the save) is stunned for 1–4 rounds.

In the event of a successful transfer, both life forces retain all of their original mental abilities and behavioral patterns, although their physical abilities are limited (or possibly enhanced) by their new forms. For instance, a decrepit necromancer uses this spell to exchange life forces with a hale, young warrior in the prime of his health. While the wizard gains a young and vigorous body (and all of the benefits that go with it), the unfortunate youth finds himself trapped in the withered shell of a dying, old man. Creatures unaccustomed to being shifted in this way are stunned for a minimum of 1 round after the transfer.

The effects of this spell are permanent and can only be reversed by a full *wish* or by the reverse of the spell, *revoke life force exchange*. If one of the bodies is slain before reversal can take place, the life force currently inhabiting that body departs. That spirit and its new body are dead just as if

the spirit was in the body that actually belonged to it in the first place. The life force originally belonging to the slain body is now irreversibly trapped in its new form. Short of expending two *wishes* (one to restore the slain body, and the second to transfer the life force), the only way to now restore the victim to his or her rightful body is by cloning the original body and casting *revoke life force exchange*.

CHAPTER 5
Death Priests

When Our Lady of Pain discovered her sister had left the Land of the Living and taken refuge in the World of the Dead, her wrath and fury were boundless. She descended to the Land of No Return, through the caverns and lower regions known only to the spirits, until she reached the city of Erkalla itself, ruled by Cyric, the King of the Dead. And Loviatar approached the gate of the city, known as Ganzir, and pounded her Flail of Tears on the door, demanding to be let in, but her command was unanswered, and her screams resounded through the streets of Erkalla:

"Gatekeeper, I am here at Ganzir before the Walls of Erkalla. Open these gates for me! I am Loviatar, Maiden of Pain, Mistress of Sorrow, and I shall smash down this door if you do not open it! I shall crack open the bolts with my Flail of Tears and sunder the iron with my Scourge of Despair. I shall release all the dead from city of Erkalla, and they shall climb up the stairs of the earth. I shall raise up the dead, and they shall eat the living: the dead shall outnumber the living!"

And the Gatekeeper appeared, and he opened the door, but he would not let Our Lady pass:

"Mighty Loviatar, Maiden of Pain, you cannot enter Erkalla with your symbols of Power. Leave them with me, and then you may visit the King."

Our Lady of Pain saw the truth in his words, and at the gate of the city, she stripped off her talismans. She gave up the Flail of Tears, surrendered the Scourge of Despair. She unwrapped her Robe of Severed Hands, and coiled up her Whip of Countless Afflictions. She unwrapped the spiked wire from her hair and plucked out the needles from her nails.

And at last Loviatar was finished, and the Gatekeeper escorted her into Cyric's dismal palace. And the King of the Dead saw Our Lady humbled, and in his throne room of glory, he heard her complaint. Cyric made his voice heard like a gavel of thunder, and he spoke loudly his judgment, with the following words:

"I am Cyric, Lord of Erkalla, and I welcome you to my pale domain. You have no power here in my most ancient city: over the dead only I am King. I have heard your request and will honor it. When you leave, your sister shall accompany you. But each winter she will come back and visit me, and I

shall return her to your side in the summer."

Our Lady of Pain heard his pronouncement, and she left gladly with her sister beside her. Thus Loviatar ascended from the netherworld, resuming her just punishment of Man.

—"Loviatar's Descent into the Netherworld," recounted in the *Nycoptic Manuscripts*

Long before magicians learned how to practice the Art, priests were worshipping Death in its varied forms. In Eastern societies, Death was personified as an active agent in the world, symbolized by the rise and fall of a river, in the fury of a raging tempest, or in the jaws of the crocodile. In Hindu, Death was revered as Kali, the Black Mother, goddess of Murder and Destruction. In Nordic society, Death and Pestilence were personified by Hel, another feminine deity.

In other cultures, Death was merely an impersonal event, not an active force, and the important necromantic gods were those that presided over the spirits of the dead in the Afterlife. Nergal (from Mesopotamia), Yeh-Wang-Yeh (from China), Arawn (from Celtic Europe), Mictlantecuhtli (from Mesoamerica), Osiris and Anubis (from Egypt), Hades (from Greece), and Pluto (from Rome) were all gods of the Dead, charged with ruling the netherworld. In particular, the Egyptians—whose society was fairly obsessed with death—had an entire pantheon of deities who were associated with the dead: gods of Embalming, Entombment, and Final Judgment in the Underworld.

Modern fantasy has further enriched the concept of the death priest. Clark Ashton Smith, in "The Charnel God," describes the worship of a ravening Ghoul God by the name of Mordiggian, a creature who feasts upon the remains of the dead. Robert Bloch explored this same theme in "The Brood of Bubastis," in which he describes the cult of a ghoul queen as a perverted form of Bast, the Egyptian cat goddess of pleasure. These writers were expanding a fictional religious cult of incomprehensibly evil extraplanar powers, founded by H. P. Lovecraft in the 1928 story "The Call of Cthulhu." Since then, countless authors have contributed to the fictional cult of Cthulhu, creating numerous evil deities of Death and Madness.

Given the potentially wide range of necromantic worship, the death priest deserves special attention set apart from the discussion of wizards in previous chapters. In this chapter, we basically present an addendum for the *Complete Priest's Handbook (CPrH)* that includes updated information about necromantic priesthoods.

The information in this chapter can also be used to flesh out the religious background (if any) of necromancer wizards. Finally, we briefly mention a few religious secret societies that might include priests as well as necromancers. These secret societies will be further discussed in Chapter Seven.

Necromantic Priesthoods

Table 12: Extended Death Priest Advancement, Spells, and Level Improvements

		Hit Dice		Spell Levels							Proficiencies		Saving Throws				
Level	Experience	(d4)	THAC0	1	2	3	4	5	6	7	NW	WP	PPDM	RSW	PP	BW	S
1	0	1	20	1	-	-	-	-	-	-	4	2	10	14	13	16	15
2	1,500	2	20	2	-	-	-	-	-	-	4	2	10	14	13	16	15
3	3,000	3	20	2	1	-	-	-	-	-	5	2	10	14	13	16	15
4	6,000	4	18	3	2	-	-	-	-	-	5	3	9	13	12	15	14
5	13,000	5	18	3	3	1	-	-	-	-	5	3	9	13	12	15	14
6	27,500	6	18	3	3	2	-	-	-	-	6	3	9	13	12	15	14
7	55,000	7	16	3	3	2	1	-	-	-	6	3	7	11	10	13	12
8	110,000	8	16	3	3	3	2	-	-	-	6	4	7	11	10	13	12
9	225,000	9	16	4	4	3	2	1	-	-	7	4	7	11	10	13	12
10	450,000	9+2	14	4	4	3	3	2	-	-	7	4	6	10	9	12	11
11	675,000	9+4	14	5	4	4	3	2	1	-	7	4	6	10	9	12	11
12	900,000	9+6	14	6	5	5	3	2	2	-	8	5	6	10	9	12	11
13	1,125,000	9+8	12	6	6	6	4	2	2	-	8	5	5	9	8	11	10
14	1,350,000	9+10	12	6	6	6	5	3	2	1	8	5	5	9	8	11	10
15	1,575,000	9+12	12	6	6	6	6	4	2	1	9	5	5	9	8	11	10
16	1,800,000	9+14	10	7	7	7	6	4	3	1	9	6	4	8	7	10	9
17	2,025,000	9+16	10	7	7	7	7	5	3	2	9	6	4	8	7	10	9
18	2,250,000	9+18	10	8	8	8	8	6	4	2	10	6	4	8	7	10	9
19	2,475,000	9+20	8	9	9	8	8	6	4	2	10	6	2	6	5	8	7
20	2,700,000	9+22	8	9	9	9	8	7	5	2	10	7	2	6	5	8	7
21	2,925,000	9+24	8	9	9	9	9	8	6	2	11	7	2	6	5	8	7
22	3,150,000	9+26	8	9	9	9	9	8	6	3	11	7	2	6	5	8	7
23	3,375,000	9+28	8	9	9	9	9	9	6	3	11	7	2	6	5	8	7
24	3,600,000	9+30	8	9	9	9	9	9	7	3	12	8	2	6	5	8	7
25	3,825,000	9+32	8	9	9	9	9	9	8	3	12	8	2	6	5	8	7
26	4,050,000	9+34	8	9	9	9	9	9	8	4	12	8	2	6	5	8	7
27	4,275,000	9+36	8	9	9	9	9	9	9	5	13	8	2	6	5	8	7
28	4,500,000	9+38	8	9	9	9	9	9	9	6	13	9	2	6	5	8	7

29	4,725,000	9+40	8	9	9	9	9	9	9	7	13	9	2	6	5	8	7
30	4,950,000	9+42	8	9	9	9	9	9	9	8	14	9	2	6	5	8	7

NW: Nonweapon Proficiency slots; **W:** Weapon Proficiency slots; **PPDM:** Paralyzation, Poison, or Death Magic; **RSW:** Rod, Staff, or Wand; **PP:** Petrification or Polymorph; **BW:** Breath Weapon; **S:** Spells.

For the purposes of this book, a death priest can include any cleric whose religion embraces one of the many aspects of death. This priest thus need not worship death per se. From the *CPrH*, the priesthoods of Evil (Philosophy), Disease, Life-Death-Rebirth (Force), and (obviously) Death itself fall into this general category. In this chapter, we also present the priesthoods of the Dead, Murder, Pestilence (a more detailed revision of the Disease priesthood), Suffering, and Undead. These new priesthoods are discussed in sufficiently general terms that they can be transplanted into any campaign world with minimal modification. Also, the new priesthoods include sufficient detail that the DM need not worry about assigning individual kits from the *CPrH* in order to flesh out a particular priest character.

Unlike the *CPrH*, we are not interested in exploring priesthoods that would be appealing or useful to player characters. Even among experienced players, few besides the DM will enjoy role-playing twisted, death-worshiping religious fanatics. Unless stated otherwise in the following descriptions, it is strongly suggested that death priests, along with necromancers, remain NPCs for the campaign, where they can serve as unusual advisors, employers, and evil arch-villains.

Most priesthoods outlined in the *CPrH* gather priests and followers from among humans and all of the major demihuman races (dwarves, elves, gnomes, half-elves, halflings). However, only humans are admissible to the necromantic priesthoods outlined below, for the same reasons that necromancy (at least in general) can only be practiced by human wizards (see Chapter One).

Finally, the deities mentioned here can be represented by male, female, or even monstrous powers. In the descriptions that follow, the most likely gender of the various gods has been used for clarity and convenience; the DM should feel free to modify the deity's sex to suit the particulars of a campaign.

God of the Dead

This god is the King of the Dead, the Guardian of the Afterlife, the Protector of the Eternal Pilgrim. He is also the Patron of Travelers, since journeys and quests in the world of the living are merely a preparation for the ultimate voyage into the netherworld. Undead are an abomination to this deity, since they represent a direct affront or rebellion against his

divine authority.

The God of the Dead is chiefly responsible for keeping departed spirits completely separated from the realm of the living. He must directly approve any *raise dead*, *resurrection*, or *reincarnation* spell in the campaign, even those cast by priests of other deities in the same pantheon. Any time one of these spells is cast, there is a flat 25% chance that a true neutral deity will cancel it (neutral evil deities will refuse such requests 50% of the time).

Priests of this god are sometimes called Death Lords by members of their Order (also "Pales" or "Deadeyes" among their detractors). They are charged with maintaining the divinely ordained segregation between the Living and the Dead. Those who thwart this natural order—specifically undead creatures or living people who have cheated natural death too many times—will often be paid a cheerless visit by these priests, who will seek to restore the divine balance. The priesthood is also charged with sheltering travelers, guiding the lost, and assisting questers, since these attributes are reflected in their deity and considered to be a preparation for their role in the afterlife.

Alignment: The God of the Dead is either neutral or neutral evil. In societies where the god serves as an impartial judge and ruler of the Dead (like the Egyptian god Anubis), he will be true neutral. However, when the deity is revered as a cold and pitiless guardian or incarcerator of the dead (such as the Greek god Hades), he may be neutral evil. His priests must be neutral good, neutral, or neutral evil, although the flock of worshippers may be of any alignment.

Minimum Ability Scores: Wisdom 9, Charisma 12.

Weapon Proficiencies: As living ambassadors from the God of the Dead, Death Lords need to be able to perform their sacred duties, which often include "retiring" those undead and stubborn mortals who refuse to die. These specialty priests may thus employ a wide range of weapons, including the battle axe, dagger/dirk, knife, scythe, sickle, stiletto, staff, khopesh, scimitar, and short sword.

Dress/Armor Allowed: Normally, the priests wear only simple traveling clothes or shifts of white, charcoal gray, brown, or black. On ceremonial occasions, the priests dress in robes of purple or red (the colors of royalty), covering their faces and hands with white chalk to make themselves appear like corpses. They may not employ any form of armor or shield, though they can use protective magical items, such as *rings of protection*, provided that these items are unadorned.

Nonweapon Proficiencies: Required: netherworld lore (this new wizard proficiency takes 1 slot only), religion. Recommended: (General) etiquette, heraldry, singing; (Warrior) any; (Priest) astrology, musical instrument, reading/writing, spellcraft; (Wizard) necrology (this takes 1 slot only). Forbidden: all Rogue.

Role: Death Lords live apart from civilization in secluded fortress-monasteries, separated from the world of the living. There they pray and meditate for the dead, occasionally emerging from their religious

community (always in ceremonial garb) to perform an urgent quest or mission for their divine overlord. These assignments usually involve laying a troubled spirit (or perhaps an ancient wizard) to rest. Depending upon the perceived reluctance (and power) of the individual, anywhere from 1–6 red-robed priests may be dispatched on such a "retirement" ritual.

As patrons of travelers, the priesthood might also provide shelter and valuable information for a party during an adventure or quest. They can also perform as mentors or guides on a journey into the netherworld, since they are intimately acquainted with their deity's residence in the Outer Planes (usually Hades). The priesthood could thus serve as a springboard for extraplanar adventures.

Sometimes, a lone priest will wander the world, seeking personal enlightenment or on some other quest. This would provide a good excuse for an NPC Death Lord to join the party for an adventure or two, until some important mission has been resolved. It might also serve as good motivation for a PC Death Lord, should the DM decide to make this kit available to players.

Spheres of Influence: Major Access to All, Astral, Necromantic, Divination, Protection, Travelers (TOM). Minor Access to Sun (including reversed spells), Charm, Combat, Guardian, Healing, and Summoning.

Granted Necromantic Spells: 1st: *invisibility to undead*; 2nd: *aid*; 3rd: *death's door*, *feign death*, *negative plane protection*, *speak with dead*, *spirit bind/spirit release*; 4th: none; 5th: *dispel good/dispel evil, slay living/raise dead, drain undead*; 6th: None; 7th: *destruction/resurrection*; Quest: none.

All Death Lords have access to spells with power over life and death. Priests of neutral good alignment will only employ the deadly versions of these spells when on an official "retirement" mission.

Granted Powers: Death Lords have a powerful ability to turn undead (even priests of evil alignment will attempt to destroy undead rather than control them). These priests always affect undead as if they were three levels higher in ability (thus a 5th-level Death Lord turns undead as an 8th-level priest).

Upon reaching 5th level, the priest may employ a heightened version of speak with dead. With this ability, the priest need only know the name of the deceased in order to summon the spirit, regardless of its time spent in the netherworld. The shade is not entitled to a saving throw to resist interrogation, and it must answer up to six questions truthfully.

Finally, at 12th level, all attempts to raise dead are automatically granted by the deity.

Other Limitations: All Death Lords must adopt a Spartan, almost monastic lifestyle. Not only does this way of life prepare them for the coming existence in the afterlife, but it also serves as an example for faithful followers. Since the dead have no need for wealth, the priests never retain personal treasure, either donating the money to their temple or distributing it among members of their flock. Although the priests can own personal possessions and magical items, these objects must have a plain appearance.

Normally, the priests may only eat simply prepared food (the blander, the better) to remind them of the drab fare in the netherworld. During holy seasons, they must subsist on a diet of flavorless food (such as rice). In addition, the priests must spend at least one day of the week in utter seclusion and meditation, completely abstaining from all food, water, and contact with other living creatures.

These priests may never marry. Upon reaching 5th level, they must also remain completely celibate.

Possible Symbols: Gates, Gravestone, Tomb, Path, Road, White Hand, Pale Face.

The Goddess of Murder

This evil deity embraces cold murder as the quintessential act of destruction, symbolic of the primordial chaos and the unpredictable forces of nature that oppose humanity. This deity is the patron of all unnatural and premeditated killing, whether it is inflicted on others or upon oneself. She opposes order, creation, and all existence.

The male priests of this goddess, sometimes called Stranglers or Assassins, spread death around the world by murdering for their Dark Mother, the Queen of the Noose, our Maid of Despair. Her priests advance the religion into the heart of civilization, efficiently eliminating any who speak out against them. Assassination is their most sacred mission, a holy and meritorious enterprise undertaken in the service of their deity. The priesthood's goal is to subvert societies and destroy civilizations through strife, terror, and coercion. Because of their evil nature, the DM should only allow these priests to be NPCs in the campaign.

Alignment: This deity is utterly chaotic and evil. Her priests and worshippers may be of any evil alignment, but the majority will match the disposition of their goddess.

Minimum Ability Scores: Wisdom 9, Dexterity 9.

Weapon Proficiencies: Only high-ranking members of the priesthood (at least 8th level) may shed a victim's blood. All priests must learn how to wield the silken cord to strangle their targets. This form of garrote is used to choke a victim to death and is generally used to strike from behind. Surprise provides a +3 attack roll bonus; no surprise provides a –3 penalty. Holding a victim in the garrote for 3 consecutive rounds kills the victim. A THAC0 roll is needed to hit the victim on round 1; successful THAC0 rolls are needed on rounds 2 and 3 to hold the victim. However, on rounds 2 and 3, the victim's armor class is calculated using only magical armor and Dex bonuses; physical armor offers no protection.

For example, a warrior wearing plate mail and a *cloak of protection* +2 has a Dex of 17. Her normal armor class is –2, but on rounds 2 and 3 of a garrote attack, her armor class is only considered to be 5.

The silk cord, when wielded in this fashion, has a speed factor of 2 and inflicts 1–4 hit points of damage for each round of effective use. The weapon

is useless against creatures that are larger than man-sized. At 1st level, the priest devotes his or her two weapon proficiency slots to specialize in this weapon, gaining a +1 to hit/+2 on damage.

At 8th and higher levels, a priest may learn from among the following weapons: battle axe, club, dagger, knife, lasso, scimitar, khopesh, scythe, sickle, short sword, long sword, stiletto, dart, javelin, or bow.

Dress/Armor Allowed: Stranglers intermingle with every level of society. As such, they are forced to take great pains to appear as a mundane member of whichever social class they are trying to infiltrate during a particular assignment. They can wear any form of armor and type of dress that is necessary to complete their disguise.

In ceremonial occasions (assassinations), the priests dress in pure white robes and hide their faces behind a white silk mask. Their garb is accented only by a black or red cord worn about the waist, which will eventually be used to strangle an unfortunate victim. The cord is usually left behind as a message to survivors.

Nonweapon Proficiencies: Required: disguise (this proficiency takes 1 slot only). Recommended: (General) languages (modern), etiquette, heraldry, rope use; (Warrior) set snares, hunting, tracking; (Priest) astrology, local history, musical instrument, reading/writing, religion, spellcraft; (Rogue, these take 1 slot only): blind-fighting, reading lips, tightrope walking, tumbling, jumping; (Wizard) any. Forbidden: healing.

Role: Priests of the goddess form a secret society, a fanatical cult which operates at the heart of many civilizations. Members of this religion lead double lives, sometimes as dual-classed characters, serving in the community as respected leaders by day and sneaking out into the streets by night to exact the dark will of the goddess. Their chief targets include innocent travelers, government officials, and wealthy merchants who refuse to contribute to the cult's coffers.

The priesthood uses its own power to extort fabulous wealth from the terrified populace—all for the greater glory of goddess, who promises earthly riches and success to her worshippers. Young priests are frenziedly eager to prove their devotion, frequently offering up their own children to her bloodstone altar. These zealots are only mildly reprimanded for such fanaticism. As their religious ardor matures, Stranglers are taught to slay only the enemies of the priesthood.

Spheres of Influence: Major Access to All, Charm, Healing (harmful reverse spells only), Necromantic, and Chaos *(TOM)*. Minor Access to Combat, Divination, Elemental, and Protection.

Granted Necromantic Spells: 1st: *ebony hand, spectral senses*; 2nd: *aid, hear heartbeat*; 3rd: *life drain, speak with the dead*; 4th: *heart blight, poison*; 5th: *slay living/raise dead*; 6th: *asphyxiate*; 7th: *death pact, destruction/resurrection, energy drain, mindkiller (TOM)*; Quest: None.

The Goddess of Murder typically only grants necromantic spells which inflict damage, bring death, or provide divinatory insight and inspiration during a holy slaying. On rare occasions, she may permit a loyal follower to

be revived with *raise dead*, *resurrection*, or *death pact*.

Granted Powers: In return for their devoted service, Stranglers gain magical abilities from the goddess, making them very difficult to apprehend. Starting at the 1st level, her priests may move silently and hide in shadows (in both natural and urban surroundings) as a ranger of the same level. At 10th level, they may *become invisible* for up to 1 turn, plus 1 round per level. The priests may exercise this power only once each week. Stranglers of all levels can both turn and command undead.

Other Limitations: All members of the priesthood are male, since the priest and goddess are joined in a symbolic marriage. Although the priests are thus forbidden from marrying mortal women, they are not required to be celibate. Indeed, most cults have temple prostitutes as proxies for the goddess during the seasonal ceremonial rituals and weekly orgies.

However, since worship of the opposite sex is a central tenet of their religion, Stranglers are generally forbidden from harming them. The male priest views himself as the son, husband, and father of all the women in the world. To harm any of these relationships would damage his intimate link with the goddess, resulting in an immediate loss of all granted powers and highest level spells until the priest has suitably atoned for such an outrage (ritual suicide by strangulation is usually considered to be a suitable apology). On rare occasions, the goddess may make exceptions to this rule, but only when specific women have offended her.

In addition to all women, priests are prohibited from attacking any males (usually merchants or high government officials) who have been granted specific immunity by the goddess. These individuals usually purchase their immunity by making lavish contributions to the priesthood or swearing to serve the religion as a mole or spy.

Possible Symbols: The Female Face, the Four-Armed Woman, the Noose, the Silk Cord, the Curved Dagger, the Skull.

The God of Pestilence

The merest sigh of this god washes epidemics across the land; when he exhales from his rotting lungs, vile with consumption and a thousand other ills, a fetid cloud of disease-laden filth carrying uncountable deadly plagues covers the face of the earth. At his slight irritation, towns fall into ruin and desolation. His anger can sunder societies. Although this greater god is a patron to all forms of sickness and disease, lesser deities abound, each devoted to a separate illness (such as Silver Death and the Magenta Rasp).

Plague Priests spread disease, death, and ignorance wherever they may go. They afflict unwary victims with crippling afflictions and transport plague-ridden vermin to peaceful, contented cities. They harvest the festering slime from decayed corpses, greasing the door knobs and tools of innocents with sickening corruption. These evil priests delight in bringing misery and despair to healthy and joyous communities. The DM should only allow these wicked and depraved clerics to be villainous NPCs.

Alignment: This deity is neutral evil, as are his priests and followers.

Minimum Ability Scores: Wisdom 9, Constitution 15.

Weapon Proficiencies: Plague Priests may employ all types of bows, the dart, scourge, scythe, sickle, staff, and whip. These priests also favor a curious form of Y-tipped staff (sometimes called a *talon staff*) which they use to transport fallen bodies of victims. The curving tips of the talon staff slip easily under the armpits of prone victims, making them easy to drag.

Dress/Armor Allowed: Plague priests always dress in a massive mantle with a tall cowl that can be pulled up over the head to conceal their horrible faces. The color of the cloth in which they dress always represents the favored hue of their patron deity. Priests of the Black Death might wear heavy cloaks of darkest midnight, while those priests serving the sinister Lord of the Yellow Plague would favor saffron-hued robes.

High-level priests sometimes wear simple wooden masks painted a single solid color to match their chosen raiment. Some even go so far as to wrap their limbs in white bandages, making them appear like mummies. Besides this ceremonial garb, the priests can wear any form of armor, favoring enchanted plate mail.

Nonweapon Proficiencies: Required: herbalism. Recommended: (General) any; (Priest) ancient history, reading/writing, religion. Forbidden: healing, any Wizard, Rogue, or Warrior.

Role: Plague priests seek to devastate civilization and disrupt social order both at the local level and on the grandest imaginable scale. Unlike the Stranglers, who attempt to direct their priests to engage in selective ritual murders, the priests of pestilence apply their art to humanity as a whole. Their victims are peasant and noble alike, both easily subject to disease and the ravagings of the worm. The priests are as indiscriminate in their victims as they are in their methods.

Many Plague Priests are allied into a loose and secret confederation known simply as the Ravens by some, or as the Scabrous Society to others. This organization embraces the entire pantheon of plague gods, and all of them are devoted (in principle at least) to the same goals: decay and dissolution of organized society and human civilization. The Scabrous Society is further detailed in Chapter Seven and makes for an ideal long-term nemesis in the campaign.

Spheres of Influence: Major Access to All, Animal, Healing (reversed forms of spells only), Necromantic, Summoning, Weather. Minor Access to Combat, Divination, Protection (reversed forms of spells only, where applicable).

Granted Necromantic Spells: 1st: *undead alacrity, ebony hand*; 2nd: none; 3rd: *animate dead, cause blindness or deafness, cause disease, life drain*; 4th: *cause insanity, poison, plague curse*; 5th: *slay living, scourge*; 6th: *asphyxiate*; 7th: *mindkiller (TOM)*, wither; Quest: none.

Granted Powers: Plague priests are completely immune to all forms of disease, magical and mundane. They can also lay on hands as a paladin of the same level, except they can only use this power to harm, rather than to

heal. Thus, a 10th-level priest can inflict 20 hp of damage with a touch (once per day, no saving throw allowed). Finally, the priest can also bestow a fatal disease with a touch (as the 3rd-level cleric spell *cause disease*, once per week for every five levels of experience).

In general, Plague Priests cannot turn or control undead, except when the undead have been specifically raised from bodies stricken by disease. For instance, if a necromancer animated the corpses of a dozen plague victims, then the priests of Pestilence would be able to turn or command them. Similarly, Plague Priests can only animate the corpses of those who have died from disease.

Other Limitations: Priests of Pestilence are reflections of their corrupted deities. Although technically immune to disease, they have a horrid and disfigured appearance that festers and rots as the priest advances in power and experience. These clerics suffer a –1 penalty to Charisma for every level they advance; as their power grows, they come to resemble decayed corpses, symbolizing the very dissolution they try to promulgate. This advancing leprous condition is viewed by the priests as a sign of divine favor, the sacred Kiss of their god. Not surprisingly, they neither marry nor seek intimate relations; their priesthood is effectively celibate. Their ceremonial high cowls, masks, linen wrapping, and heavy incense help them conceal their odious appearance and odor when they move about in society.

Possible Symbols: Mice, Rats, and other Vermin, Ravens, the Y-tipped Staff.

The God of Suffering

The lot of humanity is to suffer and shed tears, and this god embodies all of the pain and misery in world. A prolonged and agonizing life is merely the prelude to a long-awaited death that brings final comfort and release from all sorrows. Although pain and sadness are almost always viewed as evil or undesirable aspects of living, the deity who embraces these symbols has a predominantly benevolent side and seeks to comfort the afflicted and bring solace to the sorrowful. He is a god of endurance and compassion, as well as pain and madness.

Priests of the Crying God, most commonly known as Flagellants, are wandering ministers of pain and consolation. They are attracted like flies to centers of evil, desolation, and natural disaster in the world, where they either nurture or assuage the sorrow. In a plague-stricken community that welcomes their priesthood, they may take on the role of heroes by healing the sick and raising the dead. But woe to the cruel or ungrateful town, for their fate shall be even greater pain and hardship under the ministrations of the Flagellants.

Alignment: The Crying God is neutral good, since he embodies not only sorrow but also endurance and compassion. His priests however, may be either neutral good, neutral, or neutral evil. Evil Flagellants form a separate

Cult of Pain, largely ostracized from the mainstream priesthood, which strives to spread suffering in the world and argues that death is the only true consolation for the living. The flock of the Crying God may be of any alignment.

Minimum Ability Scores: Wisdom 12, Constitution 15. Priests with a Constitution of 17 or greater can use the increased hit point adjustment as if they were fighters (thus a Flagellant with Con 18 gains +4 hit points per level). This increased tolerance to physical damage reflects the priest's incredible tolerance for pain.

Weapon Proficiencies: Flagellants may choose from a wide variety of weapons, including the whip, scourge, mace (any), staff, club, and flail (any).

Dress/Armor Allowed: Members of the mainstream (neutral or neutral good) priesthood, known as the Brotherhood of Sorrow, may not wear any type of armor, nor can they don any form of ceremonial raiment save a simple felt skullcap of white, gray, or red (depending upon the priest's rank in the Brotherhood). Aside from the cap, their clothing is tattered rags or hairshirts, so that all around them can see the open bleeding wounds on their limbs and back, symbols of the pain and suffering they must endure for their religion.

Most high-ranking priests (Master Flagellants) tattoo holy symbols, religious inscriptions, or even blue-gray tears below an eye as a mark of their devotion. Other Masters, who consider that tattoos do not cause enough suffering, prefer elaborate body piercings as symbols of their authority.

The evil Cult of Pain accepts this costume as well for all but the highest members: their Painbringers (high priests), who direct the hurtful worship services, wear blood red robes (or even red-painted armor and shield) in addition to their red skullcap.

Nonweapon Proficiencies: Required (this takes two slots only): endurance. Recommended: (General) any; (Priest) healing, herbalism, musical instrument, languages (ancient), local history, religion, spellcraft; (Warrior, this takes one slot only) running. Forbidden: all Rogue or Wizard.

Role: Flagellants can play either a positive or negative role in the campaign. If the DM wishes to stress the kind and compassionate nature of their god (perhaps to offset the presence of evil Plague Priests in the same campaign), the Brotherhood of Sorrow can then serve as traveling healers of pestilence or as bizarre mentors with a thorough knowledge of local history. The priests strive to become tragic, sacrificial figures whose self-imposed tortures mirror the suffering of the world and enable them to cure others. They symbolize endurance in the face of adversity and the triumph of life over death. Flagellants welcome all forms of pain and hardship as tests of their faith.

Despite their good intentions, the Brotherhood is most often viewed with a strange mixture of horror and derision in the elite circles of most societies. The common person, who usually benefits from the Flagellants'

cures and always enjoys a good spectacle, may also have mixed feelings about the priesthood. Nevertheless, the Crying God and his followers usually find themselves at the crux of countless jokes and farces, but this ridicule is viewed only as one of life's many hardships, eagerly borne for their religion.

The evil faction of the priesthood, known as the Cult of Pain, is a sadistic band of cutthroats, thieves, and torturers who use their priestly powers and reputation to extort riches from the communities they visit. As such, they make excellent campaign villains. Although the Cult of Pain shares many of the same motives as the priesthood of Pestilence (and possibly the Scabrous Society), most alliances are usually temporary, lasting until some specific goal has been accomplished, such as the destruction of a specific barony. Although the mainstream Brotherhood priests vehemently denounce the cult's horribly evil activities, they nonetheless accept its existence as yet another form of sorrow they must continually endure.

Spheres of Influence: Major Access to All, Charm, Guardian, Healing, Necromantic, Protection. Minor Access to Combat, Elemental, Summoning, Sun, Weather, and Travelers *(TOM)*.

Granted Necromantic Spells: 1st: none; 2nd: *aid, slow poison*; 3rd: *cause blindness or deafness/cure blindness or deafness, cause disease/cure disease, death's door, feign death, negative plane protection, remove paralysis*; 4th*: cause insanity/cure insanity, poison/neutralize poison*; 5th: *slay living/raise dead*; 6th: none; 7th: *destruction/resurrection, energy drain/restoration, wither/regenerate*; Quest*: health blessing (TOM)*.

Note that only members of the neutral evil faction will regularly use the harmful spells from the Necromantic (and Healing) spheres.

Granted Powers: All Flagellants gain a +4 bonus to saving throws that involve any form of endurance or resistance of pain and suffering. They gain a +2 bonus on all ability checks involving Constitution (such as swimming, running, or drowning). In addition, Flagellants have the ability to focus the power of a single healing or harming spell (such as *cure* or *cause serious wounds*). This augmented spell, when cast by the priest will either cure or inflict maximum possible damage. This power can only be used once per day.

Flagellants also have the power to control emotions in others. Starting at 3rd level, they can remove fear from others and negate the harmful effect of emotion-based spells or magical items which cause pain, suffering, or hopelessness. For every level of experience, a priest can perform this on up to two persons per day. Recipients of this ability need only be able to see and hear the priest for it to take effect (no saving throw).

Starting at 5th level, Flagellants can bestow powerful emotions in others, including courage, hope, and joy, as well as fear, hate, and sorrow (as the 3rd-level priest spell *emotion control* in *TOM*). They may use this ability once per day, affecting as many as two creatures per level of experience who can both see and hear the priest (subjects are allowed a saving throw if unwilling).

Finally, the priests of Suffering cannot turn or command undead.

Other Limitations: Flagellants embrace a lifestyle of pain, self-mortification and hardship. The Brotherhood relishes none of life's pleasures, for such would impede their ability to heal its sorrows. They can keep no wealth and may own no more Spartan possessions than what they can carry themselves. If there are two paths or choices, the Flagellant will always take the more difficult of the two. He or she will always walk before riding, climb mountains rather than use a cleared pass.

This obstinacy and almost insane impracticality has been the cause for frequent ridicule by non-believers, who sometimes derisively refer to the Flagellants as the "Cult of the Stupid" or the "Brotherhood of the Mad." Flagellants must remain both chaste and celibate.

In addition to its reputation for fanatical self-denial, priests of the Brotherhood must engage in ritual flagellation in order to gain spells. Typically, a priest must inflict one point of damage on him- or herself in order to be granted a single spell. Of course, this damage may be healed by memorizing curative spells, but more often, the wounds are merely cleansed so that they will not fester, and the curing spells are retained for those not fortunate enough to be blessed with divine endurance. Even if they are not memorizing new spells, these priests must engage in ritual flagellation at least once per day. These gruesome rituals are carried out in public whenever possible (usually in a town or village square, where they quite often draw quite a crowd of curious rubberneckers and sometimes gain new converts).

The Cult of Pain takes a somewhat more relaxed view of these restrictions. The important goal for these priests is that *others* are meant to suffer pain and loss. These priests gain spells by inflicting pain and damage, not by experiencing it themselves. The cult is organized in a strict hierarchy of sadistic torturers: highest Painbringers flagellate the lesser priests, who in turn both whip and beat the few members of the faithful flock. In the cult, only the Painbringers have license to amass personal wealth, indulge in physical luxuries, or marry. Few cult members are entirely sane.

Possible Symbols: The Whip, Scourge, Rack, Spiked Coffin, Bound Hands.

The Lord of Undead

The King of Ghouls is the deity of the undying. He represents the desire to persist in the physical world beyond the grave, the unnatural craving to preserve one's personality after life. The god symbolizes the power of the mind over the needs of the spirit and body. As such, he is the devourer of souls and cannibal of the dead. His dark will first changes and ultimately consumes the human body after death. The god loves venom, putrefaction and decay; his heralds are the worm, vulture, and hyena.

The priests of this god, also known as Charnelists, worship all undead as an embodiment of their deity. Even the most humble animated skeleton is a

symbol of his power and must be treated with respect. The Charnelists are protectors and allies of undead; some groups chose a single undead form and revere it as a sacred icon of their god. Others seek to create new undead to serve their deity, or to convert existing undead to his worship. Those who refuse to convert are destroyed, their dust scattered to the winds as a warning to others. This evil and destructive priesthood is only appropriate for NPCs in the campaign.

Alignment: The God of Undead is lawful evil, but his priesthood may of any evil alignment (neutral and lawful types predominate). Worshippers are usually neutral or evil in alignment.

Minimum Ability Scores: Intelligence 13, Wisdom 14.

Weapon Proficiencies: Charnelists employ bludgeoning weapons common to most priests, preferring the spiked mace and flail in melee (they prefer to fight two-handed, if Dexterity permits). They may also learn the warhammer, staff, sling, and club.

Dress/Armor Allowed: These priests favor somber plum robes, limned in silver thread, worn over blackened plate or chain mail. Instead of a helm, they wear an ornate silver circlet that is fashioned like a crown of worms. They may not use any form of shield.

Nonweapon Proficiencies: Required (this new wizard skill takes 1 slot only): necrology. Recommended: (General) herbalism (poison manufacture), etiquette, heraldry; (Wizard) anatomy; (Priest) herbalism, reading/writing, religion, spellcraft. (Rogue): disguise, reading lips. Forbidden: none.

Role: The King of Undead, known by some as Thasmudyan, is only publicly worshiped in a few cities isolated from mainstream civilization by tall mountains, the forbidding desert, or the trackless sea. In these backward locales, the main temple serves literally as a charnel house where the bodies of the dead are deposited by the citizens as an offering. There the cadavers rot and decay until they are consumed by the King's avatar and his fanatical clergy. These cities almost always have a dark and sinister reputation, one that is quite well-deserved for what should be obvious reasons. Worship of the Ghoul God is strictly forbidden in most civilized nations, forcing the religion to operate there like a secret society.

Each separate priesthood of the Lord of Undead has its own agenda of magical research related to death and the undead. Despite this division, or perhaps because of it, the individual temples communicate effectively with each other, either by spell or magical item. Some priesthoods investigate deadly poisons that will create new forms of undead; others try to mate and crossbreed humans with other venomous creatures, attempting to create a superior race of undead beings.

A few temples operate like the Cult of the Dragon in the Forgotten Realms, which seeks out evil dragons and converts them into dracoliches, the focus of their religion. Others, like the Cult of Worms described in Chapter Nine of this book, strive to spread knowledge about attaining lichdom to any interested person. Whatever their specific role, the Charnelists are yet another potential nemesis for the campaign.

Spheres of Influence: Major Access to All, Astral, Charm, Necromantic, Summoning, Thought *(TOM)*. Minor Access to Combat, Divination, Protection, and Sun.

Granted Necromantic Spells: 1st: *invisibility to undead, skeletal servant, spectral senses, undead alacrity*; 2nd: *aid, resist turning, slow poison*; 3rd: *animate dead, death's door, feign death, life drain, negative plane protection, speak with dead*; 4th: *cause insanity/cure insanity, poison/neutralize poison*; 5th: *dispel good, imbue undead with spell ability, slay living, scourge, undead regeneration*; 6th: *asphyxiate, summon undead*; 7th: *death pact, destruction, energy drain, mindkiller (TOM), wither*; Quest: *undead plague (TOM)*.

Granted Powers: Charnelists have great authority over any undead they encounter. Starting at first level, they affect three times the regular number of creatures per successful turning attempt (this translates to 6d6 undead, plus 6d4 extra creatures when denoted by a * on Table 47 on page 67 of the *DMG*).

Once a priest reaches 6th level, he or she gains the ability to fashion exceptional undead; any skeletons or zombies which are animated (either by *skeletal servant* or *animate dead*) gain an additional +1 hit point per hit die.

Starting at 9th level, the priests learn all of the secret rites that create powerful undead. They first learn how to make ghouls or ghasts (9th level). Then, at 12th level, they learn to create ju-ju zombies and mummies. Finally, at 16th level, they learn the secrets of vampirism and lichdom. All of these rites require numerous sacrifices (from 1–20 fresh corpses) and vast amounts of wealth in the form of rare components (1,000–20,000 gp). Even if both were available in unlimited quantities, the ritual can still only be performed once a month and creates but one undead creature.

Eventually, once a priest has received permission from his or her deity (usually after performing some notable deed or quest for the benefit of the religion), the priest will undergo the process of performing the transformation upon him- or herself, joining the mighty Lord of Undead in (potentially) everlasting undeath. This is the ultimate dream for many such priests.

Other Limitations: The Ghoul God is a ravenous deity, demanding constant sacrifice. Usually dead bodies (the more recently dead, the better) are preferred, but exhumed cadavers can serve as a substitute in times of need or persecution (which happens as often as one might come to expect of such a morbid cult).

Thasmudyan's worship is rumored to include several obscene rituals, the least of which includes cannibalism of the dead and necrophilia. Charnelists are accordingly forbidden from marrying or engaging in any intimate relations with the living.

Possible Symbols: The Vulture, the Hyena, Skeletal Hand, Crown of Worms.

Other Priestly Resources

Although this chapter stands alone as a concise discourse on necromantic priesthoods, there are a number of useful TSR products which serve as sources of further inspiration on this topic. *The Complete Priest's Handbook*, a definitive work on creating priest characters, contains numerous examples of different pantheons, priesthoods, priest kits, and the role-playing of priest characters. The DM is referred to that resource for guidelines on creating believable and properly motivated priest characters for the campaign.

For more information about specific death gods, *Legends and Lore* summarizes the deities and religions from eleven historical and fictional pantheons. This fine book includes details about death priesthoods and their granted powers.

For campaign-specific information about death priests, the DM should refer to the *FORGOTTEN REALMS® Adventures* hardcover for detailed descriptions of various death gods (Cyric, Bhaal, and Myrkul) and their specialty priests. The *GREYHAWK® Adventures* hardcover also contains a description of the death god Nerull and his priesthood.

CHAPTER 6
The Priest Sphere

We entered into the catacombs of Moradask by night, so as not to attract the Society to our presence, but we stumbled across the high priest in the dungeons anyway. Luckily for us, he did not notice us at first because of the darkness spell Talib used to hide us. Silent as wraiths, we glided behind the priests until they reached the Idol of Ishistu, hewn from solid ivory, with diamonds for eyes. Only in the temple did they finally seem to sense our presence, slamming the doors and sealing us inside.

I will not recount in detail the horrors I experienced that night. The Plague Priests caused our limbs to blister and decay in front of our very eyes, and we would have all been lost had not our sister Jal' been a paladin, naturally immune to their afflictions. Cursed with blindness, Talib hurled spells wantonly about the chamber, sundering the idol and several priests with his lightning. In the end we triumphed, but we did not linger to savor our victory. I could hear the high priest calling upon Ishistu's aid, back in the sanctuary, and I had no wish to confront the albino rat god when he arrived. Of course, before we made our hasty retreat, I managed to pick up the diamond eyes of the shattered statue, but the gems served only as chilling mementos of that evening, since no one would buy them.

—From Leyla's Lost Journal

The necromantic priest sphere does not bear the same negative stigma

as the wizard school, probably because most of the clerical spells in the *Player's Handbook* are first described in a positive or even life-giving context. However, from the perspective of a death priest, the paltry and somewhat bland selection of spells in the necromantic sphere leaves much to be desired. This chapter presents over a dozen new and distinctive spells, arming the death priest with a much wider and more potent array of magic.

Not every cleric with knowledge of the necromantic sphere should automatically gain access to all of these new spells. The majority of these rites represent the most jealously guarded secrets of a few, highly specialized priesthoods. These sacred mysteries are rarely shared with outsiders, and they can only be discovered through careful research. As noted in the previous chapter, most necromantic priesthoods have access to only a few spells from this chapter.

Many of the new spells in this section are only granted to priests serving evil deities, greatly restricting their use by good or heroic characters. At the DM's discretion, a carefully selected minority may be made available to PC clerics. Beneficial spells like *spectral senses, hear heartbeat, death's door, spirit bind* (or its reverse, *spirit release*), cure insanity, and drain undead are perfectly appropriate for neutral or good priests with access to the necromantic sphere, provided the characters devote the requisite time to prayer and research. The remainder of the new spells should be reserved for NPC death priests.

All spells belonging to the revised necromantic priest sphere have been listed in Appendix Three. The sphere has been slightly expanded to include such standard spells as *slow poison, remove paralysis, speak with dead, neutralize poison*, and *dispel evil*, which would obviously help priests involved with the dying or the dead. In addition, evil priests need access to the spells poison and dispel good. Finally, since Appendix Three is intended to help the DM choose spells for NPC death priests (who tend to be evil), all spells have been listed according to their harmful title (not the helpful reverse, as they are listed in the *PHB*).

New Priest Spells

1st-Level Spells

Ebony Hand (Evocation, Necromancy)

Sphere: Necromantic
Range: 0
Components: V, S, M
Duration: 3 rounds + 1/level
Casting Time: 4
Area of Effect: Personal
Saving Throw: None

This minor meditation focuses a baneful, necromantic aura in the caster's

chosen hand, enveloping the fingers in a dark, flickering radiance. The aura of the *ebony hand* enhances the delivery of harmful, touch-related spells (such as *cause light wounds* or *cause disease*) by providing a +1 bonus on the priest's attack roll for every three levels of experience past the first (+2 to hit at 4th level, +3 at 7th level, to a maximum of +4 to hit at 10th level).

Once the *ebony hand* is cast, the magic of the touch-delivered spell is no longer conducted though physical contact with the caster's fingertips, but through the flickering aura of the ebony hand.

The companion touch-delivered spell(s) may be cast either before or after the creation of the *ebony hand*, which does not expire with a single, successful touch and may be used to deliver multiple attacks if the spell duration permits. Note that the *ebony hand* does not enhance attacks with weapons or other ranged spells.

The material component varies from religion to religion, but it is usually a piece of apparel or jewelry which is worn on the caster's hand to help focus the meditation (often a black glove or a simple silver or onyx ring). Regardless of the actual focus employed, the material component is not consumed by the spell and may be employed in multiple castings. As the spell description implies, the ebony hand may only be granted by malevolent deities to their evil priests.

Skeletal Servant (Necromancy)

Sphere: Necromantic
Range: 10 yards
Components: V, S, M
Duration: One week
Casting Time: 1 turn
Area of Effect: One body or skeleton
Saving Throw: None

This spell temporarily animates the bones of a dead human, demihuman, or humanoid creature of man-size or less. The resultant skeleton will obey only simple commands until it is destroyed, turned, or dispelled, or the spell duration expires. As with the creations of the more powerful *animate dead* spell, a *skeletal servant* can be commanded to guard an area, follow the caster, carry heavy objects,and so on. The servant is not well suited to complex tasks (such as cooking, for instance) and is generally created to serve as a porter or temporary bodyguard.

A priest may have only one *skeletal servant* per level of experience in service at once. The material component is a handful of graveyard dirt. As with the more powerful *animate dead* spell, the creation of a skeletal servant is not a good act, and only evil priests use it frequently.

Spectral Senses (Divination/Necromancy)

Sphere: Divination, Necromantic
Range: 30 yards/level
Components: V, S, M
Duration: 1 hour/level
Casting Time: 4
Area of Effect: Caster
Saving Throw: None

This spell establishes a sensual link between the priest and an skeleton or a zombie within the spell's range. This link allows the caster to see what the undead sees as if the priest were looking through the creature's eyes. The link also enables the priest to hear any sounds that occur in the vicinity of the undead being. The priest can hear and see exactly as if he or she were standing at the same location as the undead creature. The spell also allows the priest to issue simple commands via this link. The spell ends abruptly if either the caster or the undead creature moves out of range or is somehow moved to another plane.

Alternatively, the spell may be cast upon an (inanimate) corpse. In such a case, the spell transmits visual and auditory senses to the priest, but does not confer any ability to command or animate the body. The material components are the priest's unholy symbol and a black, hooded cowl which must be worn over the eyes and ears of the priest to benefit from the *spectral senses*.

Undead Alacrity (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: 1 turn + 2 rounds/level
Casting Time: 4
Area of Effect: One undead/level
Saving Throw: None

This spell only affects skeletons and zombies, which temporarily gain the speed and agility of a living human in a peak, healthy state (a movement rate of 12). The undead also gain the same dexterity, initiative, and saving throws as the caster (providing, of course, that these attributes are better than those of the undead). Because of their alacrity, the armor class of the undead is automatically improved by 1 (and possibly further modified by the defense adjustment of the caster, if any). The material components are three drops of water, sinew of any mammal, and a drop of quicksilver.

2nd-Level Spells

Hear Heartbeat (Divination, Necromancy)

Sphere: Divination, Necromantic
Range: 0
Components: V, S, M
Duration: 1 turn + 2 rounds/level
Casting Time: 1 round
Area of Effect: 10' radius/level
Saving Throw: None

For the duration of this spell, a priest becomes completely deaf to all normal sounds and may hear only the noise of other creatures' beating hearts. The heartbeat of each person, animal, or monster in the area of effect is clearly distinct and may convey information about the being's proximity, direction, size, emotional distress, general health, and race or species. For instance, the heartbeat of a frail old wizard would be much softer and weaker than that of the *invisible* ogre bodyguard, standing behind him. This spell can provide quite confusing results if cast in the presence of numerous individuals (such as on a crowded city street) and is most effective when cast by a cleric in relative seclusion. A priest never hears his or her own heartbeat with this spell. It is effectively masked out by the power of the *hear heartbeat* spell.

Obviously, this spell is of little use with creatures without functioning hearts (such as plants or undead). The spell's range is diminished if more than a one-inch thickness of wood, stone, or metal lies between the caster and a subject. Each inch of a barrier's thickness should be treated as 10' of open space.

The material component is beeswax mixed with a tiny drop of the priest's own blood (to block the sound of his or her own heartbeat). While casting the spell, the priest places the wax in his ears to blot out normal sound and trigger the magical effect. Note that the priest is completely oblivious to normal sounds (such as talking or music) while the spell is in effect.

Resist Turning (Abjuration)

Sphere: Necromantic
Range: Touch
Components: V, S
Duration: 1 turn + 2 rounds/level
Casting Time: 5
Area of Effect: 3" diameter circle
Saving Throw: None

While this spell is in effect, all undead within a 15-yard radius of the affected object or creature gain a resistance to being turned (or commanded) by the clerics and paladins of an opposing religion (compared to that of the caster). The base resistance of the undead to being turned is

20%, plus 5% for every two levels of experience of the caster (60% at 4th, 65% at 6th, 70% at 8th, up to a maximum of 95% at 18th level).

This resistance roll is made secretly by the DM before each turning attempt is made. A single priest can continue attempting to turn or command the resistant undead creatures each round until either the resistance is overcome or the turn roll indicates failure. The spell can be centered on a stationary object or upon any moving creature, including the caster.

3rd-Level Spells

Death's Door (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: 1 hour/level
Casting Time: 6
Area of Effect: One human or demihuman
Saving Throw: None

When a cleric employs this spell, he or she touches a subject who is injured, unconscious and "at death's door" (–1 to –9 hit points). The spell immediately brings the wounded individual back up to 0 hit points, bringing the subject back from death's door. Although the victim remains unconscious, bleeding and deterioration are stopped for the duration of the spell. The subject (now at 0 hit points) can be brought immediately to consciousness by clerical spells or items that restore lost hit points.

The DM should modify this spell if he or she disallows the optional rule for "hovering on death's door" (page 75 of the *DMG*). If the DM considers characters to be immediately dead once they reach 0 hit points, then this spell may bring mortally wounded (0 to –9 hit points) characters back to life, providing it is cast within 1–10 rounds of the victim's demise. The subject must make a system shock roll to survive the transition, and if successful, he or she permanently loses a point of Constitution.

This modified version restores the victim to 1 hit point, which may now be immediately increased by further magical healing, as outlined above. Once too much time elapses after an individual's death, the victim can only be brought back to life with a *raise dead* spell or some other, more powerful form of necromancy.

The material components of the spell are the cleric's holy/unholy symbol, a bit of white linen, and any form of unguent.

Life Drain (Necromancy)

Sphere: Necromantic

Range: Touch
Components: V
Duration: Special
Casting Time: 6
Area of Effect: One creature
Saving Throw: ½

By casting this spell and touching another individual, a priest may fortify another's life force at the expense of a victim. This spell enables the priest to drain 1–8 hit points plus 1 hp per level of the caster from a living creature. The priest may immediately bestow the hit points on him- or herself, or transfer them to another individual within 1–4 rounds of the casting. The stolen hit points can increase those of the recipient beyond the normal maximum, and these extra hit points only last for up to one turn per the caster's level. Any damage suffered by the subject is first subtracted from these additional hit points.

Though predominantly employed by evil priests at the expense of innocents, the spell may be used by those of noble intent, but only if all participants act of their own accord. However, if the victim (the donor of the life force) is unwilling, a saving throw indicates that the spell was partially resisted and only half the hit points were drained. Undead can neither benefit nor be harmed by *life draining*. It is possible, however, for an undead priest to drain hit points from a victim and bestow them on a living ally.

Spirit Bind (Necromancy) Reversible

Sphere: Necromantic
Range: 10 yards
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: One corpse
Saving Throw: Neg.

When cast near the corpse of a newly dead individual, this spell binds an individual's life force to its physical remains, preventing a spirit's departure to the afterlife. The (presumably unwilling) spirit of the deceased is entitled to a saving throw vs. spells to resist the effect (made as if still alive), modified by a –1 penalty for every three levels of experience past the 1st of the priest (–2 penalty at 7th level, –3 at 10th level, to a maximum of –6 at 19th level).

Spirit bind must be cast on the body of the deceased within one round of the individuals' death, for every level of experience of the caster. Thus a 10th-level priest may bind the spirit of an individual who was dead for up to a turn. If successful, the *spirit bound* corpse takes on a pale silvery or

mauve radiance. Normal animals and even monsters of low intelligence will involuntarily shun this necromantic aura.

While under the effect of this spell, a cadaver becomes immune to the normal effects of rot and decay. *Spirit bind* may thus be employed to preserve a body for a subsequent *raising* or *resurrection*, for which the *spirit bound* individual is considered to have been dead for less than a day. Furthermore, because of the strong, necromantic link already forged between the spirit and the body, the victim receives a –10% bonus on his or her system shock roll.

However, this spell is more often put to much darker ends by death priests. Note that, for the deceased, being *spirit bound* is not a pleasant experience. The spirit may not be aware of its current location or the passage of time (or so good-aligned priests who employ this spell may like to think), but it is most certainly aware of being trapped or constrained. Once bound to its body, a spirit is much easier to coerce with threats of permanent imprisonment and to interrogate with speak with dead spells. Some sages speculate spirit bind may be also involved in the loathsome creation of a flesh golem.

While immune to normal decay and dissolution (and the ravaging of animals and dumb monsters), the spirit bound corpse is in no way protected from destruction by a sentient creature or individual. Should its body be destroyed, the spirit instead becomes *bound* to the last area resided by the physical remains. Such a restless, quasi-liberated spirit might become a non-corporeal undead (such as an apparition, banshee, haunt, poltergeist, wraith, ghost, or spectre). A spirit imprisoned in this manner may only be released by casting the reverse of this spell (see below) or *dispel evil* (*dispel magic* and *reverse curse* are ineffective). Because of the considerable dangers for the subject and moral quandaries involved, good-aligned priests are naturally reluctant to employ *spirit bind* except in the most dire emergencies.

The reverse of this spell, *spirit release*, severs a spirit's ties with the material world and is a common practice at formal funerals. Unwilling, non-corporeal undead are entitled to a saving throw to resist the spell's effects, subject to the same penalties as outlined for spirit bind. If failed, the undead spirit departs for the outer planes and is effectively dispersed. Note that neither version of this spell affects corporeal undead (such as ghouls, liches, and vampires), nor do they affect extraplanar creatures.

4th-Level Spells

Cause Insanity (Necromancy) Reversible

Sphere: Necromantic, Thought
Range: Touch
Components: V, S
Duration: Permanent

Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: Neg.

This spell drives a victim insane. The DM may consult the madness table in Chapter Three or choose a form of insanity to suit the wicked caster. A death priest, for instance, might inflict a victim with an exaggerated fear of dying (requiring the character to make a saving throw vs. paralyzation to avoid the effects of a *fear* spell whenever he or she encounters a cadaver, human bones, a graveyard, or even an open coffin). Alternatively, the victim might become convinced that all corpses were undead, waiting to rip him or her to shreds. In a combat situation, a death priest will probably choose to quickly neutralize an opponent with an incapacitating form of insanity, such as *confusion* or *feeblemindedness*. The insanity is permanent and cannot be dispelled except by casting *cure insanity* (the reverse), *heal, restoration*, or *wish.*

The reverse of this spell immediately cures insanity due to most causes (no saving throw). The spell must be administered while the patient is exhibiting insane symptoms. *Cure insanity* can heal a conscious victim of the effects of hallucinatory spores and repair psychic trauma (resulting from a mindwipe or other psionic assault). The spell also diminishes psychic exhaustion (restoring 5–40 PSPs). It cures madness resulting from spells (such as *confusion, chaos, contact other plane, feeblemind, symbol of insanity,* and *prismatic spray, wall,* or *sphere*) and also heals the insanity caused by certain magical items (such as an elixir of madness or a scarab of insanity). However, the spell will not control aberrant behaviors caused by lycanthropy, undeath, or powerful curses (such as a *geas* or *quest*). Finally, at the DM's discretion, *cure insanity* may temporarily calm the demented behavior of certain extraplanar creatures (such as slaad).

Heart Blight (Necromancy)

Sphere: Necromantic
Range: 10'/level
Components: V, S
Duration: Special (up to three rounds)
Casting Time: 7
Area of Effect: One living creature
Saving Throw: Neg.

With this spell, an evil necromancer priest may exert his or her dark will on the still-beating heart of any living victim, provided the target remains in clear view (line of sight) and within the spell's range. After casting the spell, the priest must focus his or her entire concentration on the victim's heart for three rounds, during which time the caster may not cast other spells or engage in melee. The priest may, however, walk, talk, and take ordinary

defensive precautions while the spell runs its course through the victim.

During the first round of the spell, the victim must make a saving throw vs. death magic with a –2 penalty. This saving throw is modified according to the victim's hit point adjustment due to Constitution (+1 bonus for 15 Con, +2 for 16 Con, and so on; see page 15 in the *PHB* for more on this).

If the victim makes this first saving throw, the spell fails to take hold of his or her heart and has no further effect. If the victim fails the save, however, then he or she suffers a massive spasm of pain in the chest (similar to that felt in a heart attack), inflicting 1–8 points of damage on the victim and completely incapacitating the individual for one excruciating round.

During the second round, the victim is entitled to another saving throw, this time with a –1 penalty (plus any bonuses for Con). As before, if the victim makes the save, the spell ends with no further effect. If failed, however, the victim's chest pain intensifies, as if a searing band of iron were being slowly tightened around the heart. The character experiences severe dizziness, disorientation, and terrible shooting pains in the arms, jaw, and left shoulder.

Meanwhile, the victim loses 25% of any remaining hit points, is paralyzed with pain for 2–5 rounds, and immediately loses 2–5 points of Strength, Constitution, and Dexterity. Providing the victim survives the final stage of the spell (see below), these lost points are regained at a rate of 1 point in each these three ability scores per day.

On the third round of the spell, the target must make a (third, unmodified) saving throw vs. death magic or suffer a massive heart attack, resulting in immediate death (onset time is 1 round, during which time, the victim is completely incapacitated). Alternatively, a kind DM might decide that the final phase of the spell merely plunges the victim into a deep, death-like coma, lasting 1–4 days and resulting in the permanent loss of 1 point of Constitution.

This deadly spell may be thwarted in a number of ways. Successfully casting *dispel magic* on either the victim or the priest will disrupt the *heart blight*, as will casting a simple protection from evil spell on the victim or wearing a *scarab of protection* (this drains a charge, however). Furthermore, the victim may be entitled to repeat a saving throw with a +2 bonus if treated by another character with the healing non-weapon proficiency. Finally, the spell is immediately broken if the victim is transported out of range or removed from the priest's line of sight. Because of its murderous effect, this spell is only granted to wicked priests by the gods of Death, Disease, and Evil.

Plague Curse (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M

Duration: See below
Casting Time: 1 round
Area of Effect: One creature or object
Saving Throw: Neg.

By means of this spell, a necromancer bestows a powerful curse on a person or object which becomes a carrier for plague and contagion. Every person or animal that comes in direct physical contact with the cursed carrier must make a saving throw vs. death magic or contract a fatal disease (as described in the 3rd-level priest spell *cause disease* on pages 209–10 of the *PHB*), resulting in a victim's slow, agonizing demise within 2–5 weeks. The living focus of a plague curse is completely immune from the effects of the disease he or she carries. In many cases, the carrier will be oblivious to his cursed condition—especially if the carrier is a frequent traveler and does not remain in a single location long enough for the plague symptoms to surface in those he or she contacts.

The carrier of a *plague curse* displays no outward signs of disease and radiates only a very faint aura of necromancy (only a 5% chance of detecting per level). The curse may only be removed from an individual by a priest of higher level than the caster (*dispel magic* has no effect); alternatively, a cursed object may be cleansed by destruction in fire.

Normally, the curse only expires after it has claimed one life for each level of the original caster. As for the deadly affliction caused by a plague curse, it may be successfully treated with a paladin's healing touch or with such spells as *cure disease, heal,* or *restoration*.

The secrets of this malignant incantation are known only to the scant few priests who serve the cold gods of Pestilence and Decay. It is rumored that some Plague Priests must willingly accept this curse for their religion. Invoking a plague curse ages the caster by one year. The material component is the priest's unholy symbol and a small ball of myrrh.

5th-Level Spells

Undead Spell Focus (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 8
Area of Effect: One undead
Saving Throw: None

For the duration of this spell, the recipient undead becomes a magical focus for the caster, who can now funnel any chosen, currently-carried "companion" spell through the undead. Any companion spell is emitted from

the undead, but all casting activity (including component use) is performed by the priest. Distance does not matter, so long as priest and undead remain on the same plane.

However, unless other spells (such as *spectral senses, reflecting pool,* or *magic font*) are employed to "see" the undead's current surroundings (or it is in a known location), companion spells will be hurled blindly. A priest can cast multiple spells, one per round, through the undead, until it is destroyed or a maximum of one spell per level of the priest has been cast or the spell expires (it lasts up to 10 turns per level).

With this spell, a hidden priest can avoid direct combat, employing an undead as a spell-casting fighting-focus. This spell can be cast on an undead affected by *spectral senses, undead alacrity,* or *resist turning*, and the spells will function simultaneously. Finally, the undead may be controlled by clerical ability, spell, or magical item, without hampering the *imbuement*.

Scourge (Necromancy)

Sphere: Necromantic
Range: 120 yards
Components: V, S, M
Duration: Permanent
Casting Time: 8
Area of Effect: 1 creature per level
Saving Throw: Neg.

This nasty spell causes a major disease and weakness in victims who fail a saving throw vs. spells at a –3 penalty. Afflicted individuals are immediately stricken with a sickening *scourge* that quickly spreads to cover their entire bodies. The blackened boils, magenta blotches, violet lesions, seeping abscesses, and malignant cysts are excruciatingly painful, and highly debilitating.

In the short term, the Strength, Dexterity, and Charisma of each victim are reduced by 3. Attack rolls are similarly decreased by 3. The agonizing symptoms persist until a victim receives a *cure disease, heal,* or *restoration* spell bestowed by a more powerful priest than the original caster. *Dispel magic* and remove curse are powerless to mediate the symptoms of a scourge, but a wish will eradicate the infection immediately.

A *scourge* may also lead to a long-term, debilitating illness. Those ignoring the malignant disease resulting from the spell's effects for more than a few days may be susceptible to much worse afflictions (such as gangrene, plague, or leprosy) that ultimately result in the victim's untimely death within 1–4 weeks.

Furthermore, if a victim of the spell enters an area of dense population, there is always a chance that the disease may spread (1% per caster level) into an epidemic of massive proportions. These long-term effects of the scourge are left to the discretion of the DM.

The material component is a specially prepared, black whip or riding crop, which is cracked in the direction of the intended victims during the casting of the spell. Because of its horrific affect, *scourge* is typically only granted to high priests of a malignant and evil god who is dedicated to spreading death and disease.

Undead Regeneration (Necromancy)
Reversible

Sphere: Necromantic
Range: Touch
Components: V, S
Duration: Instantaneous
Casting Time: 8
Area of Effect: One undead
Saving Throw: None

With this spell, the priest can "heal" an undead, restoring to its unlife 2d4 hit points plus one point per level of the caster's experience. As with most spells that restore hit points, *undead regeneration* cannot raise a creature above its normal maximum. Noncorporeal undead can also be affected by reaching into the space they occupy. During the "healing" process, the spell temporarily shields the priest from dangerous contact with the undead, such as aging or paralysis.

The reverse of this spell, drain undead, inflicts a like amount of damage. Note that the damage "drained" from the undead creature is lost. It is not gained as healing or extra hit points for the caster. The same protections against undead powers are conferred on the caster as with *undead regeneration*.

Only one undead can be affected by either version of this spell.

6th-Level Spells

Asphyxiate (Necromancy)

Sphere: Necromantic
Range: 120 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 9
Area of Effect: One individual/two levels
Saving Throw: Neg.

This spell asphyxiates individuals (chosen by the priest) who fail a saving throw vs. death magic. If fewer than six individuals are targeted with this spell, each receives a –1 penalty on their save (–2 for three creatures or

less, –4 if the entire spell is focused on a single creature). This necromancy induces a victim's throat to constrict and his or her lungs to swell shut, similar to a severe allergic reaction, for so long as the subject remains within range of the spell.

Each round, a victim must attempt a Constitution check. If failed, the victim suffers 1–6 points of damage. If successful, the subject manages to gasp in enough air to reduce the damage to 1–3 points. During its struggles against *asphyxiation*, the affected creature becomes effectively *slowed* (as per the 3rd-level wizard spell). A victim who fails three consecutive Constitution checks has been smothered and dies automatically on the following round.

The effects of *asphyxiate* continue until either the spell expires, a victim withdraws beyond range of the spell, or a successful *dispel magic* is employed on a victim. Victims remain slowed for 1–3 rounds after the spell ends. This spell normally affects only humans or demihumans, though the DM may extend the dominion of the spell to include man-sized or smaller animals and monsters. Obviously, creatures (such as undead and plant creatures) that never breathe cannot be affected by this spell.

The material component is an unholy symbol and a (symbolic) silken gag, which the priest loosely wraps around his or her own mouth after casting the spell. Because of its murderous effect, asphyxiate is typically granted only to priests serving evil deities.

Summon Undead (Necromancy, Summoning)

Sphere: Necromantic, Summoning
Range: 60 yards
Components: V, S
Duration: 1 turn/level
Casting Time: 9
Area of Effect: Special
Saving Throw: None

This spell summons one or more undead into the general vicinity of the priest. The creatures answer the summons within 7–12 rounds (1d6+6). Upon their arrival, lesser undead will usually seek to eliminate the priest at once unless he (or she) is suitably fortified behind *protection from evil 10' radius*. More powerful, intelligent undead may attempt to parley with the priest, but they will invariably end the conversation and attack once their initial curiosity has been satisfied. A priest must be prepared to command, cajole, entice, or destroy whatever creature has been called into his service.

Whenever possible, the DM should choose what kind of undead answers the priest's summoning, based on the caster's current surroundings, level of ability, and alignment. Alternatively, the DM may roll a d20 and consult the following table:

Roll	Summoned Undead (Number Appearing)
1–8	Ghouls (4–16)
9–12	Ghasts (2–8)
13–14	Shadows or Wights (2–5)
15	Wraiths or Mummy (1–3)
16	Spectre, Ghost, or Banshee (1)
17	Special (1)
18–20	No undead in range (0)

Special undead might include sons of Kyuss, apparitions, crypt things, eyes of fear and flame, and any other unusual undead creature the DM may wish to introduce. In truly rare circumstances (for instance, if the spell is cast near a creature's lair), this spell might attract the attention of a more powerful undead, such as a death knight, vampire, or even a lich. These beings will seldom arrive in a predictable fashion and are the most likely to demand some form of nasty retribution or lavish sacrifice to appease.

The summoned undead remain in the vicinity of the priest for at least one turn per level and may be commanded to assist the priest in his or her endeavors (including, possibly, attacking the caster's opponents). Unless fortified with *resist turning*, the undead summoned by this spell can be turned (or commanded) by priests other than the caster. Because it enlists the service of powerful and malicious undead, summon undead is granted only to priests serving evil deities.

7th-Level Spells

Death Pact (Necromancy, Alteration)

Sphere: Necromantic, Summoning
Range: Change
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: One individual (usually caster)
Saving Throw: None

By completing this ritual, a high priest forges a powerful pact with his or her deity. The covenant ensures that a chosen individual will survive an untimely death. A *death pact* is triggered whenever the protected individual is reduced to fewer than 0 hit points (mortally wounded) due to combat, spell, or accident. In the same round, the subject receives the following benefits:

• The individual (or his or her remains) and all possessions are transported immediately back to a religious sanctuary as if by a *word of recall* (the location of the sanctuary must be specified at the time of forging the *death pact*).

• Upon arrival, the individual receives a *raise dead* spell (if necessary) and automatically makes any required system shock roll.

• Any physical damage sustained by the individual is completely *healed* except for 2–5 (1d4+1) points of damage.

• Any severed or amputated limbs are instantaneously *regenerated*.

• The body is cleared of lingering enchantments with a *dispel magic* (bestowed at caster's level), whether beneficial or baneful, and cleansed of all poisons, diseases, blindness, curses, and insanity.

A *death pact* will remain in effect indefinitely until the conditions established at the time of its forging have been fulfilled. The *pact* may be established to benefit an individual other than the caster. However, in almost all cases, the chosen one must be in good standing with the caster's religion and agree to undertake a mission that will directly benefit the deity or dark power responsible for granting the spell. A *dispel magic* cannot end a *death pact* prematurely.

This powerful spell is not without its costs, however. Forging a *death pact* is an exhaustively stressful process, drawing the priest into draining audiences with extraplanar powers. As a result, establishing a *death pact* ages the caster five years and requires at least one week for complete recuperation, during which time the priest cannot cast any spells or engage in any physically demanding activity. Furthermore, when the pact is invoked, the mystical transport and instantaneous healing exacts another toll, this time aging the recipient for five years (if the individual was raised, he or she also loses one point of Constitution permanently). Thus, if the priest casts the spell on him- or herself, he or she must be prepared to sacrifice at least ten years of life!

The spell's material components are an (un)holy sanctuary consecrated to the caster's deity and seven drops each of the caster's blood, the recipient's blood, (un)holy water, and dew. This powerful pact has enabled many "slain" priests to return from the dead and eliminate their enemies. Wicked necromancers in the service of evil deities are rumored to have significantly reduced the terrible personal toll on the caster by some unspeakably foul sacrifice. Note that powerful wizard necromancers might achieve a similar effect with *wish*-fortified *contingency* spells.

CHAPTER 7
Allies

Have I ever told you, my lads, the tale of my adventure on the dreaded Isle of Sahu? At the time when I moored offshore the island, I had no idea of its evil reputation as the homeland for necromancers. Even if I had known, I was young and invincible like you, and in search of dangerous adventure. And besides, our ship was badly in need of fresh water and supplies.

Now, when I went ashore with a well-armed landing party of brave souls,

I found a curious tower fashioned from rusted metal into the shape of a giant toadstool. As I approached, a door in the base of the tower opened, and a pair of plum-robed men welcomed us with a friendly greeting. The elder, an unusual man with weird, bluish skin, introduced himself as Master Pizentios, a scholar of ancient magic. The other man, a much younger, cadaverously thin fellow, was called Sarzec. I gathered from his deferential treatment of Pizentios that he served as an assistant to the older wizard.

They seemed genuinely friendly—and we had been living on old limes, chipped beef and hard biscuit for so long—that when they invited me and my entire crew to a freshly cooked dinner, I could hardly refuse. The Master graciously welcomed us all into his tall tower and entertained us with tales about the dangers of the surrounding waters, and the beauty of the island's exotic flowers, which he grew in a private garden. Suddenly, I noticed that all of my sailors were falling insensibly to the floor. Somehow, even though the apprentice served us all from the same bowl, our food had been tainted with a powerful sleeping poison.

As my vision began to blur, the Master motioned silently to the shadows, and the darkness disgorged a winged fiend whose red eyes began to glow hungrily in the dim lamplight. The two necromancers and their diabolical familiar gloated quietly while I sank to the floor, powerless to move my limbs or even speak. I remember hearing one of the wizards grasping a knife on the table, and the scatter of chairs across the floor as he approached one of my fallen sailors. And then I heard, before I fell away into merciful darkness and oblivion, the sound of obscene, urgent slurping as the familiar began its own repast.

—From Captain Omar's "Tale of Sahu"

Powerful necromancers rarely live alone. Contrary to popular misconception, not all practitioners of the Art abhor company, and even the most reclusive wizard may have at least some servants at his or her beck and call. Although wizards do not normally gain followers like most other character classes once they reach 9th or 10th level, they may still attract apprentice necromancers, hire henchmen, summon familiars, or even create their own undying followers. Finally, sociable necromancers may care to ally themselves with a secret society of their profession, gaining access to a wide variety of potential allies with similar interests.

Unlike the necromancer, death priests gain an entire cult of fanatical followers once they reach 9th level. Their "flock" usually starts with 20–200 0-level followers (as noted in the *PHB*; see the *CPrH* for priesthood-specific followers), plus 2d5 minor priests (each 1st–6th level). Obviously this following will grow as the priest advances in power and prestige with his or her deity. The DM may care to extend a priest's usual entourage with a few "special" guardians or fiendish advisors gleaned from the current chapter.

The decision to flesh out a necromancer character with an entire cast of supporting henchmen and flunkies will normally depend on his or her role in the campaign. This chapter is intended for the DM who wants to turn a

necromancer NPC from a minor random encounter into a campaign-ruling menace. When the wizard (or priest) ceases to act as an individual and starts to behave like a master manipulator, complete with free-acting agents to perform his or her bidding, then you have the beginnings of a true campaign villain.

Apprentices

One of the first principles of sympathetic magic dictates that "like attracts like." The same can be said for necromancers and aspiring students of the Forbidden Arts. The outstanding master of any academic subject, artistic skill, or physical prowess will undoubtedly attract young novices who wish to learn what the master has to offer. The study of necromancy is no different, and despite its notoriety, a master of the Dark Arts can expect to be approached and petitioned by several hopeful students.

There are many advantages to apprenticeship, for both student and master. The student gains access to some portion of his or her master's knowledge, and he or she also receives training in new spells and wizardly techniques. The master also benefits from the arrangement (perhaps as much or even more than the pupil), for although the tutor has to deal with the responsibility of teaching a new student, he or she also gains a willing and (more or less) obedient servant. Most magical research does not require the master's personal attention and may be competently handled by a wizard of much lower level. Similarly, a powerful wizard would not wish to waste time cleaning the laboratory, preparing meals, cleaning the tower, gathering spell components, and performing other such menial tasks. Admittedly, a few of these duties can be accomplished by mindless undead or fiendish familiars, but the simplest, cheapest, and least dangerous way to recruit help has always been to hire on a living apprentice.

Upon reaching 9th level, a necromancer attracts 1–4 apprentices. Naturally, a wizard may refuse to take any students if she or he so desires, but sometimes an especially driven student can change a stubborn mind. Apprentice wizards usually begin their careers at 1st level and must be trained by their master (either by taking them on adventures or through instruction). They usually adopt the same kit as their mentor, and their spell list is usually restricted to a small subset of their master's much larger repertoire.

Once the students reach 3rd level, there is a 30% chance that they will leave their master's service and begin their own careers as necromancers unless their mentor otherwise entices them to stay. This chance increases by 10% for every level the student gains beyond 3rd. Although a master necromancer may be periodically deserted by an apprentice, another potential (1st-level) student usually arrives to fill the vacancy within a month of the departure.

As the master's power and fame grows, so too will the number of students who are attracted to his or her service. For every level of

experience beyond 9th, a necromancer may attract one additional (1st–2nd level) apprentice. Indeed, some necromancers establish their own secret schools hidden in the wilderness, far from established colleges. The DM is referred to DUNGEON® #27 for an excellent example of such a school.

While still young and impressionable, an apprentice tends to take on the mannerisms and attitudes of the master. However, as the student's fledgling power and aptitude develops over a period of time, he or she begins to develop a more fully realized sense of personality and professional demeanor; in the final stage of apprenticeship, a student begins to assert his or her own wizardly opinion, openly conflicting (sometimes violently so) with the wishes of the master.

Powerful necromancers (like most wizards and academicians) tend to be somewhat egotistical and will rarely tolerate an apprentice with more than half their own experience levels in their service. Thus is it rare for a 10th-level necromancer, for instance, to be encountered with an apprentice of greater than 5th level. Obviously, the more powerful the necromancer, the more talented and skilled the current students will be.

Depending upon the personality of their master, some students are merely released from their apprenticeship once they have proceeded too far in their studies. Given the criminal tendencies of certain necromancers, however, other students meet a much more sinister fate.

Henchmen

Although apprentices can dramatically increase a necromancer's research productivity, they have the same skills and limitations as their master. In a sense, they are a weaker reflection of their mentor, and most necromancers who utilize living allies will recognize this drawback. Like most wizards, a necromancer may turn to living hirelings or henchmen for assistance in defending their stronghold, administrative duties, spying missions, and the like. Anatomists, in particular, must often rely on roguish associates to procure the fresh cadavers that are necessary for their professional advancement.

A necromancer's henchmen will either be fighters (40%), thieves or bards (30%), wizards (10%), psionicists (5%), or (death) priests (5%). It is improbable that a retinue will include druids, rangers, paladins, or wizards from a different school. If necromancers wanted access to a spell from another school of magic, they would have learned it themselves. Some wizards may promote their own students to the rank of henchmen once they reach high enough level (it is a big leap from student to employee).

Henchmen wizards are thus necromancers who get along well with their former mentors. Most henchmen will have about half as many experience levels as their patron. They will be well equipped with mundane and magical items, according to the whims, taste, and financial background of their employer. Unlike students, who are attracted by a wizard's prestige, the number of henchmen in a necromancer's service will depend on his or

her Charisma.

Note that there is yet another fundamental difference between the henchman or crony and the lowly apprentice who works for little more than the quest for magical knowledge and power. Most henchmen must be compensated in more concrete terms. Their loyalty most often comes at a price, usually in the form of monetary wealth or magical items. As with player characters, most abused henchmen will desert or seek to betray their masters. In most cases, only those henchmen with a compatible alignment will remain for long in a particular necromancer's service

Familiars

A familiar is any creature, magical or otherwise, that augments the personal powers of a wizard. The familiar is more than a minor servant or hireling: it can serve as a pet and a confidant for a lonely necromancer, as well. At low levels, the *find familiar* spell can be employed to obtain a small animal that will transmit sensory information back to its owner. Animals such as the crow, raven, serpent, hyena, vulture, and weasel are most appropriate to the necromancer, who can presumably summon more powerful familiars than the average wizard by right of his or her secret knowledge.

Ordinarily, familiars do have a major drawback: because of the spiritual (necromantic) link with its master, when the familiar dies, the wizard must make a system shock roll to survive the ordeal while permanently losing a point of Constitution. Necromancers with familiars will take elaborate precautions to keep their familiars safe from harm.

Although these are the most common types of familiars available, it is also possible to attract more powerful, extraplanar creatures into a necromancer's service. With the proper sacrifice an evil wizard can summon a creature from the Lower Planes to serve as a familiar. Most often, the fiendish familiar will either be an imp or a quasit (as detailed in the *Monstrous Manual*). A necromancer (or an evil priest with access to the sphere of Summoning) may call an imp or quasit to him or her, with a 10% chance of success per level of experience.

Although the fiend often appears like a tiny, wicked creature, it could also take on a more dangerous or sinister appearance. For instance, instead of looking like an annoying 2' tall fiend (something akin to Jabba the Hut's maniacally cackling pet in the film The Empire Strikes Back), an imp could appear as a shadowy, winged creature with glowing red eyes (as illustrated in Captain Omar's introductory tale). The DM should feel free to embellish and tailor both the appearance and powers of the classic imp to suit the personality of its master and the mood of the campaign. Pizentios's "shadow imp," for instance, may have the ability to hide in natural shadows and darkness (gaining the ability to serve as an excellent spy), but it also has all the weaknesses of a normal undead shadow, such as aversion to bright light (see Pizentios's character description in Chapter Nine for more details).

These essentially minor changes in appearance and abilities can dramatically change the way a party of adventurers regards the familiar (and its master as well), especially among experienced players who have perused the *MM.*

Depending upon the power of a necromancer, the "common" imp may not suit either his or her taste or image. Other fiends may serve as more interesting or appropriate pets. On the other hand, a more practical Archetype may prefer to have a nightmare as his trusted, magical steed and familiar. A few fiends (imps and quasits included) will willingly serve a mortal master, on the hopes that they will be able to collect the wizard's soul when he or she dies and present it to their overlords in the Outer Planes, gaining greater prestige (or in the case of an imp or quasit, a promotion in the infernal hierarchy).

In general, a necromancer may not have an extraplanar creature as a familiar with more than a third as many hit dice as the wizard's levels of experience. Thus, it would take at least an 18th-level necromancer to attract a 6 HD succubus or nightmare familiar. In addition to the usual telepathic rapport, the fiend usually confers some of its powers on the master (as noted for the imp in the *MM*). A succubus, for example, may provide her master with invulnerability to surprise and resistance against all types of fire, as well as her usual fiendish immunities (such as half damage from cold and gases, and resistance to electricity and poison). More importantly, fiendish familiars enable their masters to memorize and cast spells as if they were one level higher, provided they are within one mile per level of experience. Finally, the necromancer gains bonus hit points, equal to the maximum hit points of his or her familiar (regardless of proximity).

Of course, should anything tragic ever happen to a fiendish familiar, the penalties are far worse than those suffered when an animal familiar dies. When a fiendish familiar dies (or more appropriately, has been banished from the necromancer's plane of existence), the wizard must roll a save vs. death magic or perish; even if he or she survives, the necromancer loses four levels of experience. These lost levels may be regained normally or by powerful magic (such as *wishes* or *restoration* spells). Given the harsh penalties involved, a necromancer will not subject even a fiendish familiar to unnecessary risks.

A more powerful fiendish familiar can be a major nemesis for the party in its own right. In some of Clark Ashton Smith's Hyperborean short stories (such as "The Last Incantation" and the "Death of Malygris"), the necromancer Malygris was served by a fiendish viper of tremendous power, that singlehandedly defeated the most powerful wizards of an entire kingdom when they came to plunder his master's tower. Such a creature was clearly more of a trusted ally and advisor than a pet to the arch-mage, no doubt *gated* in from the Outer Planes and approached with a suitable bargain to obtain its willing service. Although these allies are not strictly familiars in the sense that they do not share a spiritual bond with the necromancer, they do considerably augment the wizard's powers and

knowledge, simply by working with him or her. Clearly, a powerful necromancer may have a formal familiar (mundane or otherwise) and any number of such extraplanar allies who might take on the role of lesser henchmen.

Please keep in mind that the previous discussion of extraplanar familiars has implied that the wizard is completely evil in alignment. No fiend will willingly serve a good master, except perhaps to twist him or her into a servant of evil. Clearly, powerful necromancers of neutral (or good) alignment will attract other kinds of pets, messengers, and allies from the Outer Planes. A pure-hearted Witch may be assisted by an archon or a lesser deva. A powerful Philosopher, on the other hand, may prefer to recruit familiars from the Elemental Planes, summoning an elemental, aerial servant, invisible stalker, or even a genie into service. Necromancers of all alignments can thus gain the powerful benefits provided by an extraplanar familiar.

Undying Minions

Although some necromancers enjoy living company, others relish only the presence of the dead, animated in a twisted form unlife by the Forbidden Art. The creation of undead has always been associated with necromancy, but its powers are far more expansive than many of the uninitiated would care to imagine. A necromancer has the power to raise up a variety of undead into service, not simply the stereotypical automaton.

Independent, self-willed undead such as ghosts, wraiths, spectres, vampire, and the like can rarely be created by a necromancer. These creatures usually come about through some divine curse or by the malignant force of their own personality. In this section, we are concerned with the necromancer's methods and requirements for creating undead minions. We also address, however briefly, the topic of golem creation, since it can involve the transfer of life force into an inanimate object and thus falls into the murky province of necromancy.

Skeletons. These are the simplest undead for a necromancer to raise to unlife. Starting at 1st level, the wizard can bring animal forms to unlife (see *animate dead animals*). At 5th level, she or he can temporarily animate a single human skeleton (see *bone dance*). Finally, at 9th level, the wizard can create a large number of permanent human or monster skeletons (with *animate dead*).

Certain death priests with access to *skeletal servant* can also temporarily animate skeletons, starting at 1st level. This ability becomes permanent at 5th level, when they gain access to *animate dead*. Finally, a few magical items, such as the *staff of skulls* and the *thunder of doom* can also be used to raise up undead skeletons.

In Ravenloft, it is also possible for a 9th-level necromancer to raise up a giant skeleton (see the *MM*) with even greater powers. Since such creatures are partially imbued by mysterious Dark Powers, it is generally impossible

to create such a creature outside Ravenloft. Of course, the evil goddess of Undead may grant such a boon to members of her priesthood, but such a favor is unlikely to be granted to a wizard (unless, perhaps, he or she is a devoted worshiper).

Skeletons are mindless automatons and, as such, are useful only as soldiers, guardians, porters, and workers. They are incapable of individual thought or initiative beyond the instructions given to them by their creator.

Crawling claw. These animated hands and claws can be raised up by a wizard or priest starting at the 1st level of experience, providing they have the knowledge to do so. The secret of this relatively simple necromantic rite can be found in both the *Art of Necromancy* and the *Book of Shadows* (for the wizard version) and also the *Nycoptic Manuscripts* (for the priest version). After the severed limbs have been assembled, up to one claw may be animated per level of experience of the spell caster. Once created, crawling claws can be directed by the telepathic commands of their creator, but more often, they are given duties similar to that of the skeleton, whose intellect (or complete lack thereof) they share.

Zombies. Unlike skeletons, which are merely the desiccated framework of a creature's form, a zombie is an animated corpse. Most sages maintain that the zombie, like the skeleton, is a mindless slave, but this is clearly not the whole story. Those who have experimented with animated cadavers (most notably Kazerabet in the *Art of Necromancy*) have revealed that most zombies remember some facts about their former lives, depending upon how quickly they were animated after their deaths. Clearly, the animated corpses of the long dead, whose worm-eaten brains have been filled with cobwebs and rats' nests, will have little or no recollection of their former selves (in this case, they conform most closely to the stereotypical description of the zombie in the *MM*). However, those zombies who are raised up almost immediately after their deaths can be ordered to recall facts about their life to their current masters. Despite this interesting feature, however, a zombie is little better than a skeleton in terms of its ability to act independently and of its own initiative.

The common zombie can be brought to unlife temporarily by a necromancer at 5th level (with *bone dance*) or permanently at 9th level (with *animate dead*). A priest can create permanent zombies at 5th level with *animate dead*. Note that the clerical as well as the wizard versions of *animate dead* can raise animal and monster as well as common zombies.

Shadows. A necromancer can readily summon these evil spirits from the Negative Material Plane once at the 9th level of experience (see *summon shadow*). These creatures answer a necromancer's summons willingly, for it provides an easy opportunity for them to feast on life force. Once the summoning expires, these creatures usually return to the Negative Material Plane very quickly. They do have free will, however, and if properly approached, may even enter the wizard's service, assuming that they will be provided with enough fresh life force to temporarily ensure their loyalty. Highly chaotic, violently hungry, and unpredictable, shadows rarely stay

attached to a living master for long, especially if the wizard has valuable living allies. They can sometimes be found in the permanent retinue of a lich.

Ghouls. Some would maintain that ghouls represent a separate race of free-willed undead descended from giants and genies. Although this may be the case for some types of ghouls (such as the Zakharan great ghul), it is nonetheless possible for an experienced necromancer of no less than 12th level to create minion ghouls (or lacedons). The process may be as straightforward as casting *ghoul gauntlet*, or it may involve a more obscure variant of *animate dead*. Regardless of the rite employed, the procedure must be applied to a still-living individual who dies during the evil incantation and raises within 24 hours as a ghoul.

Because of their chaotic nature, ghouls can be very difficult to command, even for their creator (unless he or she has the special ability to turn or command undead). Usually, a necromancer will allow ghouls to wander in packs near the wizard's lair, summoning them only when they are required to perform a specific task. The ghouls often require some form of payment in return, usually in the form of living sacrifices (one victim for each ghoul's willing service) or, at the very least, a large number of fresh corpses.

Dracolich. This undead creature results from the necromantic transformation of an evil dragon, always with the help (wanted or not) of at least a 12th-level necromancer. The wizard prepares a receptacle for the dragon's spirit by casting *enchant an item* and also prepares a necromantic potion. If the dragon consumes the potion (of its own accord, through trickery, or coercion), it dies, and its life force transfers to the enchanted receptacle. Later, the dragon's spirit can reanimate a dead reptilian body. Dracoliches retain all of their abilities and intellect that they possessed in life. In addition to immortality, they gain undead immunities and unique powers.

A dracolich can be an extremely powerful ally for a necromancer, but it is free-willed and not under the wizard's complete domination. The creature must usually be enticed with offerings of treasure in order for it to undertake any mission on behalf of its living caretaker. The Cult of the Dragon, which regards the undead dragon as a semi-divine form, is said to worship the dracoliches they help create.

Ghast. Using methods similar to those outlined above for the ghoul, a necromancer of at least 14th level can create ghasts. However, these powerfully chaotic creatures are even more unpredictably violent than their weaker cousins, and thus much more difficult to control. For this reason, they are rarely raised except as an experiment. Afterward, they are either literally trapped in an area (to serve as unwilling guards), set loose into the countryside (where they promptly wander far away from their creator's domain), or simply destroyed.

Ju-ju zombie. These hardy undead make the best undying servants. They can be created once a necromancer reaches at least 14th level by first slaying a victim with *finger of death* (or once the wizard is more powerful,

by casting *energy drain*) and then animating the dead body. Because of the manner in which they were slain, ju-ju zombies retain a surprising amount of their original personality and intellect—far more than the ordinary zombie. They are capable of independent, reasoned thought, although their undying mind is heavily clouded with a sleepy, dreamlike stupor (hence their effectively low intelligence). Ju-ju zombies are not self-willed, however, and as long as their creator lives, they will follow his or her commands with faithful obedience.

If their master dies, they become completely self-willed, carrying out (as much as possible) any ambitions they may have followed in life. In one of his short stories ("Necromancy in Naat"), Clark Ashton Smith writes about how a pair of zombies who were once lovers while they were alive return to their romantic courtship after their necromantic master dies. Most ju-ju zombies, however, are filled with a latent hatred of the life they were denied by their creator.

Kazerabet once relied heavily on ju-ju zombies to help run an entire dictatorship, long before she embraced the lifestyle of a sage and wrote the *Art of Necromancy*. Ju-ju zombies were at the top of her undead bureaucracy, serving as her chief lieutenants and messengers. Each ju-ju zombie was given command or authority over a number regular zombies and skeletons and set to perform a specific task, which they performed with tireless efficiency. An appendix in the *Art of Necromancy* includes a few secrets about preserving a ju-ju zombie's original living appearance. Kazerabet admits to employing ju-ju zombie masseurs in her boudoir, and she always liked her handsome body servants to be as aesthetically pleasing and lifelike as possible.

Crypt thing. This creature is a necromantic guardian set in place by a wizard or priest of at least 14th level to secure a crypt, graveyard, or tomb. The creature's teleportation attack can be quite disorienting and frightening to opponents, and most often, crypt things act more as deterrents than physical threats. Unless the necromancer or priest has chosen a tomb or crypt as a lair (or stores something valuable in such a location), a crypt thing is unlikely to be a popular topic of research for that particular spellcaster. Kazerabet hardly gives them more than a passing reference in her *Art of Necromancy*, and the *Book of Shadows* is little more informative.

Golems. The most powerful necromancers can create golems. Although not strictly undead, golems are magical automatons that can be created by transferring some life force or elemental spirit into an inanimate object. As such, they are a perfect topic of study, experimentation, and creation for the necromancer, particularly the Anatomist or the Undead Master. The necromancer can create many types of golems as detailed in *Van Richten's Guide to the Created* and the *Monstrous Manual*.

The simplest of such creations, which can be assembled by a wizard of 14th level or higher, is the necrophidius. It appears to be a huge skeletal snake topped by a fang-toothed human skull. According to the *Art of Necromancy*, it is possible for a necromancer of at least 16th level to

fashion multi-headed variants of the necrophidius.

A 14th-level necromancer can also fashion a flesh golem, either by summoning an elemental spirit to animate the corpse-hewn receptacle or by transplanting the brain of another sentient individual into the creation. The latter version of the flesh golem, known as the Ravenloft variant, is fully detailed in *Van Richten's Guide*. Finally, at 18th level, a necromancer may want to create a bone golem, essentially a towering bone colossus capable of terrible destruction.

A few death priests, particularly those serving deities of Murder and Revenge, have the ability to create a scarecrow once they reach 9th level. This evil automaton is created specifically for the purpose of killing a particular individual, much like an assassin.

Skeleton warrior. This undead creation is formed when a necromancer of at least 16th level binds the spirit of a powerful fighter into a specially prepared circlet, often using the spell *life force transfer*. The skeleton warrior retains all of the abilities, intellect, and personality it possessed in life, except that it must obey, as a willing slave, whoever wears the circlet. Not surprisingly, all skeleton warriors seek to obtain the circlet containing their souls so that they may destroy it and rest in peace. To counter this, the necromancer either must always wear the circlet or must somehow restrain the skeleton warrior (perhaps in a locked room) when the wizard chooses to remove the circlet. With their high magic resistance (90%), skeleton warriors make almost unbeatable wizard-killers. Undead Masters are among the few necromancers who would willingly tolerate such a constant threat in return for the service of this powerful minion.

It is rumored in the *Book of Shadows* that a talented wizard may be able create another type of soul receptacle for a skeleton warrior (like a ring, perhaps) that would enable an ambitious necromancer to simultaneously control more than one of these creatures. Other powerful mages, such as the famous Elminster, have noted that it may be possible to bind wizards in such a fashion. For example, Tashara of the Seven Skulls was said to have bound no fewer than seven lesser undead wizards into her service before she was finally outdone by her own ambition and greed for magical power. Such awesome necromantic bindings, including the subjugation of liches (if such is indeed possible, as implied in the *Art of Necromancy*), are risky enterprises for only the most powerful necromancers.

Secret Societies

Given the ability to recruit students, henchmen, extraplanar allies, and undead minions, an ambitious necromancer could amass a sizable army of underlings, given enough time and determination. Some wizards, having gone mad with their quest for power or lacking enough ambition to rise beyond the status of a petty tyrant, are content to remain in relative seclusion, basking in the glory of their isolated dictatorship.

Other necromancers are of more modest ambitions. They have absolutely

no interest in rulership at all and are merely content to ignore the entire time-consuming business of raising followers and minions. Simply put, they are interested only in tending to their quiet research.

Finally, some wizards join secret societies—and some join as many as they can.

A secret society provides training, support, information, and contact with like-minded allies for not only wizards, but priests as well. The secret society takes the individual wizard or priest, along with his or her entire private army of followers, and makes them part of a larger necromantic community, each of the members of which are dedicated to some mysterious goal greater than any of them could aspire to singly.

Most campaign worlds have at least a few secret societies. In the Spelljammer multiverse, the evil Tenth Pit opposes the honest Pragmatic Order of Thought; in the Realms, the wicked Zhentarim are balanced by the honest Harpers; Dark Sun has its rebellious Veiled Alliance; the Land of Fate has the incendiary Brotherhood of the True Flame. These covert Orders—some established for good, others for evil—help flesh out a campaign world, making it more realistic, exciting, dangerous, and complicated, all at the same time. Before we explore a few secret societies with necromantic interests, it will be helpful to review some of the basic principles on which these orders are founded.

Every secret society shares three common attributes. First, a secret society convinces its members that they are members of a powerful elite. Second, each society contains arcane rites, code words, recognition signals, and hidden chapter houses to maintain an aura of mystique and secrecy. Third, secret societies are founded for a concrete and specific goal. Once the DM understands these three general characteristics, it will be easier to create more realistic and compelling secret societies for the campaign.

Privileges of Membership. Those who join a secret society immediately gain the support of a wide body of colleagues. These friends will provide their new member with arcane training, financial resources, even magical items. Society chapter houses may contain huge reservoirs of knowledge, monetary wealth, and caches of arcane devices for use by members of their Order. A necromancer joining a secret society may gain access to the Order's huge spell books to augment his or her own personal power.

A priest, on the other hand, gains the spiritual support and guidance of other members of his or her own religion. He or she may also gain access to new spells and devices which can only be fabricated or granted by members of the religious Order.

Finally, there are the social intangibles of belonging to such an organization. These sorts of things may not mean much in terms of strictly interpreted game statistics, but they are still fundamental motivators of human behavior. Membership in a secret society is considered a privilege by those who belong to it, and even its evil subscribers truly feel a sense of fellowship and camaraderie with their peers. The most depraved necromancer may still crave to be welcomed and appreciated by a few

fellows who understand his or her problems and are interested in helping resolve them. Members of a secret society quickly come to believe that they belong to a privileged community of the elite.

Rites of Passage. As their very name implies, a secret society is a covert organization whose existence, location, purpose, and agenda must all be kept strictly hidden from the mainstream civilization. This is usually done to protect the society and its members from its enemies (either civilization as a whole, a reigning government, or an opposing secret society). Incidentally, this intense aura of secrecy helps reinforce the sense of mystique, privilege, and all the other social intangibles associated with the Order as well.

Every secret society contains a set of codes, recognition signals, and an established rite of passage that ensures its continued secrecy and the loyalty (fanaticism) of its members. Potential new converts are not immediately welcomed into a secret society. There are numerous tests and secret rituals that must be performed in order to become a member. By performing these rites (however abominable), an aspiring member gradually "proves his worthiness" to the Order and is finally allowed admittance as an initiate.

The Goal. Once indoctrinated, an initiate is usually assigned one or more members of the Order to help complete the training (brainwashing). Even good-aligned societies attempt to mold the minds of their members to establish some sense of conformity and provide motivation to work for a common goal of extraordinary importance. This brainwashing can be accelerated, if need be, with mind-influencing magic and medicines, but it can just as easily be performed by a highly charismatic individual with a thorough understanding of human nature.

A society's true goal is almost never revealed to its low-ranking members. As they "prove their worthiness" in a sequence of increasingly difficult tests, small pieces of a much larger puzzle are gradually revealed to them as they rise in the ranks of membership. Finally, only after their unswerving loyalty to the Order has been proven by countless tests, the true hidden purpose of the organization will be revealed to them, like a religious epiphany.

A covert Order maintains a cult of secrecy even within its own hierarchical organization. Only the highest members realize its true agenda. Although a secret society can exist for a good or noble purpose, their methods of indoctrination and brainwashing are easily twisted and can become a powerful tool of evil. They are thus ideal tools for both corrupt necromancers and fanatical death priests.

For the remainder of this chapter, we present a few necromantic secret societies that the DM may care to transplant into a campaign. These organizations can serve as shady employers and questionable contacts for information, but more likely, they will serve as villains or long-term enemies. Feel free to modify or embellish any of the following descriptions to suit the particulars and religious pantheons of the campaign.

The Cult of Worms

Founded at the same time as the monarchy of the Necromancer Kings on the island of Sahu, this religious organization of priests and necromancers is dedicated to the baatezu lord Thasmudyan. The ancient god of Undead was worshiped on Sahu long before the arrival of the Necromancer Kings, and perhaps the Cult of Worms in some way reflects ancient religious practices forbidden since the times of earliest antiquity. Regardless of its sinister primeval origins, the cult still survives today as a secret society. Its members have wormed their way into all the nearby governments and principalities.

The high priestess of the cult, a mysterious figure revered only beyond the lands of Sahu as the Undying One, is a lich named Vermissa. The cult's current purpose is to secure Vermissa's freedom from a prison established by the first Necromancer King. Its members recruit powerful necromancers from the surrounding realms, enticing them to the island of Sahu with promises of magical power and lichdom. In exchange for such knowledge, Vermissa demands that the wizard destroy one of the nine magical seals keeping her imprisoned on Sahu. Vermissa has not yet revealed any of her long-term (post-freedom) goals to her followers, but her ambitions have always been lofty, and spurred by centuries of imprisonment, the clever lich has had concocted a grand infernal scheme. Vermissa, the Cult of Worms, and the heritage of the Necromancer Kings are all featured in the sample campaign in Chapter Nine.

The Scabrous Society

This far-flung organization consists primarily of death priests who are dedicated to the god of Pestilence. Its membership is also open to necromancers (usually members of the Archetype kit). Although nominally dedicated to the unravelling of governments, their true purpose is the complete and utter destruction of all civilization. They are necromantic nihilists who want to bring disease and death to every village, town, city, and kingdom in society.

When a small chapter house secretly opens in a community, its priests and spies first collect as much information as possible about the new location. Then they will then begin an ever-widening campaign of destruction in the town, sowing as much discord as possible in the process, to keep their presence camouflaged. They defoliate fertile pastures, poison livestock, pour pestilent potions into communal wells, and spread gold coins marked with *plague curses*. The Scabrous Society leaves only deserted ghost towns in their wake, stripped of all their valuables. The chapter house then moves on to a new location and repeats the cycle of destruction.

Leaders of each chapter house communicate regularly with their superiors to report their progress, receive advice, and take new orders.

They are well-organized and respond quite violently against those who thwart their plans. Retribution squads, armed with *deathdust*-envenomed weapons, *arrows of harming*, and *plague bolts* (see Chapter Eight for more on these) will quickly make an example of any foolishly heroic opposition.

The Cult of Pain

This group is directed by a sadistic sect of the priests of the God of Sorrow. Their goals include spreading their excruciating worship and indulging their cruel appetites. Necromancers, particularly evil Anatomists and Archetypes, favor the cult.

To escape persecution, the cult locates its temples deep underground or in the most secluded reaches of a city's slum. Their flagellation ceremonies, while quite painful (especially when they pass around the brine-soaked sponges after the first chorus), are only to gradually accustom the worshiper to the delight of receiving pain and inflicting it on others. These services are a front and a brainwashing device. Only after an initiate has demonstrated, time and again, his or her willingness to expose him- or herself and others to pain and suffering will that person be introduced to the hidden mysteries of the cult.

Beneath each temple, secured against intrusion by powerful magical wardings, the evil priests maintain an extensive torture chamber where they devise and perform the most horrific experiments. The cult hierarchy maintains extensive contacts with slavers, rogues, and kidnappers (usually fanatical cult members) who help keep a constant supply of helpless victims in the temple dungeons. The cult does not torture its own followers (except in the flagellation ceremonies). It needs them to help spread the faith and serve the temple.

The Anatomical Academy

Since the mutilation of corpses is regarded as anathema in many civilizations, this secret organization exists to spread the detailed knowledge of the human body and to provide its members with fresh cadavers on which to practice. The hierarchy consists mainly of Anatomists, but the Order is open to all wizards, priests, healers, or surgeons with knowledge of interest in anatomy.

Members of the Academy meet for secret lectures or conventions in secluded warehouses, dungeons, or even the abandoned classrooms of a university. They maintain frequent contact through private correspondence, magical spells, and enchanted devices. The Academy also has established a network of contacts with local authorities, usually located at cemeteries, morgues, prisons, and poorhouses, to deliver cadavers to subscribing members. Once these bodies have been magically *embalmed* by the Academy's field agents (low-level Anatomists), the cadavers can be transported over large-distances by mundane means (usually ship or

wagon). In extremis, the corpses can be *animated* and disguised to facilitate transport, but such methods carry the danger of attracting too much attention. The Academy strives to keep a low profile or risk the swift condemnation (and perhaps persecution) by the most conservative and righteous (lawful good) members of society.

The Academy is basically a neutral organization that exists merely to facilitate the collection and dissemination of necromantic knowledge. Bodies are accepted at the back door for polite thanks, a sack of gold, and no questions. They have absolutely no interest in learning about the identity of their new "specimen." Some scrupulous Anatomists insist that their corpses must have died a natural death, but other less-principled individuals merely require that their merchandise be "essentially intact." It is not uncommon for murderers to dispose of an unwanted body by selling it the Academy. The organization frequently hires rogues and adventurers to establish new contacts with potential sources of cadavers and also to transport large shipments of harvested corpses to its most secluded members.

CHAPTER 8
Tools of the Trade

Pizentios kept me and the rest of my crew locked in his cellar for days, at the bottom of a deep, dark pit that was sealed by a single trap door. One morning, Apprentice Sarzec opened the trap door and used a rope to lower some noxious stew—perhaps intending to drug us again and feed another sailor to his master's familiar. We had no intention of sampling his fare once again. By then, of course, we had established a plan of escape.

Although stripped of all our possessions and holy symbols, Tala, a priestess with our crew, prayed for a command spell. When the apprentice opened the trap door above us, the cleric suggested that Sarzec jump. Just like that, without hesitation, the dumb sot leaped into the pit with us, breaking both legs when he hit the floor and knocking him out cold. Tala bound Sarzec's wounds, but I refused to let her set his mangled legs. At least the villain wouldn't bleed to death. Six of my sailors made a human pyramid, lifting up the first mate until he reached the open trap door. He then secured the rope Sarzec used to lower our food, and we all climbed out, leaving the unconscious apprentice in the pit.

After we escaped from Pizentios's prison, we began to raid his home. Fortunately the necromancer and his familiar were still occupied elsewhere on the island, so we sacked the metal tower, hurling his most useful tomes, talismans, potions, and scrolls into a number of sacks. We also discovered artifacts of the necromancer's hideous practices, embalmed in jars of amber oil. We destroyed these and many other abominations that decorated the

shelves of his study.

The greatest treasure we discovered beneath his bed in his private chamber, locked in an ebony box. It was a scimitar in a black leather sheath, superbly balanced and traced with the most deadly wardings of black necromancy, or so Tala warned me. I strapped it on anyway. In a corner of the room, on an iron stand, we found Pizentios's grimoire. Fearing it was trapped, I used the sheathed scimitar to flip it into a sack. There was no time to inspect any of these treasures in detail, since we were terrified that the necromancer might return at any moment and slay us all. But Fate smiled upon us, and we made it back to our ship with all of Pizentios's most valuable treasures.

In the night, Pizentios returned to his devastated tower. By then, our ship stood off from shore, far beyond the range of his lethal spells. Bereft of his grimoire, the necromancer sent his familiar after us instead. The winged fiend descended on us like a nightmare and began ravaging the crew. Then I unsheathed the scimitar I had stolen from Pizentios' tower, and the fiend, beholding its naked blade writhing with fell runes, fled abruptly into the night. Our escape from the Isle of Sahu was complete.

—From Captain Omar's "Tale of Sahu"

Necromancers and death priests are renowned for their exotic magical creations. Over the centuries, these spellcasters have developed an expansive foundation of necromantic lore which is only now being rediscovered. Much of this ancient knowledge is not being employed in the most ethical manner. For example, based on the principles found in magical texts such as the *Book of Shadows*, the Scabrous Society has recreated a few long-forgotten poisons and necromantic devices to help expand their evil organization.

This chapter details a few of the magical venoms and necromantic items that have only recently come into more frequent use by several powerful groups of necromancers and various cults of death priests. Sometimes, adventurers such as Captain Omar have managed to discover new sources of necromantic lore in their travels. As more archaic tomes begin to appear in the campaign, the magical devices outlined in this chapter will become more than just rare curiosities. This chapter enables the DM to augment the arsenals of necromancers and priests in the campaign.

Poisons and Potions

Practitioners of the Art employ a variety of magical venoms and potions to achieve their ends. From the *DMG, dust of sneezing and choking*, *elixirs of health* and *madness, potions of extra-healing, healing, longevity, poison, undead control,* and *vitality* are most likely to be included in the recipe book of the necromancer or death priest, either for personal use or for use on others (in the case of harmful items). From the *TOM*, these spellcasters will sometimes also employ air spores, curdled death and powder of the black

veil as poisons in combat. The list of venoms found on page 73 of the *DMG* provides a general background of non-magical poisons for the campaign. Certain necromancers, such as the Archetype or Witch, may also be experts at harvesting natural poisons from animals and monsters such as snakes, spiders, scorpions, wyverns, and the like.

Many of the necromantic secret societies employ magical venoms and unique potions that are created and distributed only to members of their organizations. The Scabrous Society and the Cult of Pain, in particular, relish the use of enchanted poisons like *deathdust*. Even the righteous Death Lords have developed an enchanted venom, called *soultravel.* Of all the death priests, only Stranglers disavow all use of poison in their holy slayings.

Many necromancers, working independently, have also developed several insidious poisons of varying efficacy and magical potency. Undead Masters use a variety of deadly potions (like *ju-ju wine*) that transform the unfortunate drinker into an undead. Other ointments, such as *ghast salve*, provide protection or even power over special types of undead.

Along with these specialized necromantic elixirs, evil wizards also tend to use exotic but otherwise normal poisons to an alarming extent. Even a mundane zombie can become a major threat to a party of adventurers when it wields a dreambliss-envenomed sword given to it by its master. As recounted in the Captain Omar's introductory tale in Chapter Seven, a powerful necromancer like Pizentios can (and will) effectively use poison to sedate a large group of opponents.

Natural poisons—such as dreambliss and mind-shadow—that induce slumber or disorientation in opponents are especially valuable to necromancers, who cannot bring about such effects with their spells. These poisons are sometimes used for medicinal purposes by the Anatomist, but there are many times when a villain wants to render victims helpless or unconscious. Without access to spells from the schools of Illusion or Enchantment/Charm, necromancers must resort to poisons to achieve similar ends.

Keep in mind, while perusing the following list of new potions and venoms, that the final decision about whether necromancers and their secret societies actually do employ certain poisons (or any at all) with any sort of regularity is left to the DM. Prices for normal venoms, which might also be made available to PCs (at the DM's discretion), are listed when appropriate.

Ju-ju Wine: This fragrant liquid appears to be a dark red wine. In fact, it is an insidious *potion of poison*. If even a sip is tasted by a human, demihuman, or humanoid, the wine brings instant death unless the victim makes a saving throw vs. death magic. If failed, the victim is permanently transformed into a ju-ju zombie who automatically obeys the commands of the first person who speaks to him or her. The zombie can be turned or affected by magical items that influence undead, but the victim cannot be restored except with a *wish, raise dead,* or similar necromancy.

A second, less toxic vintage of *ju-ju wine* is also known to exist. This milder, white-wine variety turns the victim into a "living" ju-ju zombie for 2–5 days, who (as with the more potent variety) mindlessly obeys the first person who speaks to him or her. However, since the victim is not truly dead, he or she cannot be turned or commanded by a priest. Until the effects of the lesser potion expire, the victim temporarily loses all racial, class-related, and professional abilities. (150 XP.)

Dreambliss: This powerful (non-magical) narcotic is derived from the sticky white sap of a thick-leafed jungle or desert plant. Dreambliss quickly sedates even the largest opponents. Victims struck by a coated weapon must save vs. poison to resist its potent effect.

If the victim fails the save, he or she falls into a deep, euphoric "Sleep of Bliss" lasting 2–8 hours. The onset time depends on the victim's size: S (1 round), M (1–2 rounds), L-G (2–5 rounds). Upon waking from the poison-induced slumber, most victims remember happy, dreamlike visions that they long to experience someday again.

Dreambliss is sometimes used as a recreational drug in rich circles, but the addictive poison quickly drains its victims of all Wisdom (permanent loss of 1 point per month of repeated use) and wealth before long. The poison's effectiveness against even large-sized monsters makes it popular among both adventurers and criminals. A single dose costs from 200–1,200 gp.

Deathdust: This deadly magical powder can be used as either contact or insinuative poison. An arrowhead need only be sprinkled with a pinch of the powder and touch the skin to be effective. Clearly, the powder must be handled extremely carefully by trained individuals.

Deathdust acts almost instantly, with an onset time of 1–3 rounds, during which time it causes an irritating burning sensation and may be reversed with a *dispel magic* (successful against 12th-level magic). Otherwise, the necromantic powder causes the victim to literally fester, decay, and desiccate into a pile of dry dust within a single round if a saving throw vs. death magic is not made. Deathdust is sometimes applied to an enemy's doorknob or sprinkled into a pouch of gold given as a gift. It is said to smell like myrrh.

Ghast Salve: Only a few powerful necromancers know the secret of creating this sickly green ointment. The cream's powers activate one round after being spread upon the recipient's body. The recipient gains immunity to paralysis and to the stench of ghasts. The user of *ghast salve* also exudes the same stench of ghasts and can paralyze others if the victims fail a saving throw vs. paralysis. Finally, regular ghouls and ghasts will regard the recipient in an extremely favorable light (as if he or she had an 18 Charisma). The subject gains a +7 reaction adjustment with these forms of undead.

Ghast salve reacts strongly with holy water. If struck by such liquid, the recipient suffers damage as though he or she were truly undead (1d6+1 points of damage for a direct hit, 2 hp for a splash). Typically, 1d3 jars, each containing up to three applications, will be found. A single application lasts

for an hour. (500 XP/jar.)

Mindshadow: This non-magical poison is brewed from a variety of arboreal fungus and is available in most temperate climes for between 300–1,800 gp per dose. When introduced into a human's bloodstream, mindshadow causes extreme disorientation and both visual and auditory hallucinations in the victim, who must make a saving throw vs. poison to resist the effect (onset time is only 1–3 rounds).

Victims failing their save become *confused* (as per the wizard spell) for 5–20 turns. During that time, the victim is highly susceptible to *suggestion* (–6 penalty to the saving throw to refuse a specific request) by anyone conversing with or questioning the victim. Mindshadow can be used in combat to disorient opponents, but it is much more often employed by necromancers during the interrogation of prisoners. Since it leaves the victim almost totally at the mercy of frightening hallucinations and suggestions, mindshadow is rarely used as a recreational drug.

Mindshadow only works effectively with humans. Other races and monsters gain a +1 to +4 bonus to their save (onset time 2–12 rounds, depending on their physical size and the amount of poison employed). If they fail, they are only *slowed* (as the wizard spell) for 2–12 turns (with no susceptibility to suggestion, as in humans). Dwarves are immune to the poison's effects.

Soultravel: This magical poison, which can be absorbed directly via the skin, is used by the priests of the Dead and certain Philosophers to loosen the bond between a person's body and spirit. Victims are entitled to a saving throw vs. spells to resist the effect if unwilling.

If the save is failed, soultravel forces the victim's spirit to surrender his or her physical body and enter the Ethereal Plane, much like an undead ghost. However, unless she or he has had extensive experience with *soultravel*, the ethereal victim will be completely helpless and disoriented on the Ethereal Plane. Meanwhile, his or her physical body remains in a deathlike coma. The victim cannot physically attack those in the physical world, although he or she can still cast spells and use psionic abilities.

Soultravel is not for the casual user. Strong doses of the venom will sever the bond between the body and spirit irrevocably, effectively killing the victim. The victim can also be slain by casting spirit release, dispel magic, or dispel evil/good while his or her ethereal form is further than 30' from the physical body. However, if the ethereal form is close enough to the body when any of these spells are cast, the spirit and body are reunited.

Unless prematurely ended by magical spells, as outlined above, the effects of soultravel usually last for 4–16 turns. Upon awakening, the subject loses 2–8 points of Constitution, which are regained at a rate of 1 point per day of rest. (400 XP.)

Magical Items

Necromancers and death priests have an awesome arsenal of magical

items at their disposal. In the *DMG*, all varieties of enchanted daggers (particularly the *dagger of venom*), *darts of homing, swords of wounding, life stealing,* and *the planes* would be ideal weapons for such characters; the *axe of hurling* is a favorite among high priests of the Murder Goddess. Necromancers would also collect or manufacture *scrolls of protection from poison, possession,* and *undead, rings of wizardry, staves of the magi* or *power*, *wands of illumination, conjuration* or *paralyzation, amulets of life protection* or *versus undead,* and *mirrors of life trapping.* Death priests seek similar items (providing they are usable by clerics), including *rods of resurrection, staves of curing, the serpent, swarming insects,* and *withering,* and the *phylactery of long years.*

The *Tome of Magic* also contains a number of magical items that are particularly appropriate to necromancers or death priests: *powder of coagulation, the ring of necromantic resistance, bag of bones, claw of magic stealing, jar of preserving, school caps of necromancy,* and the *tapestry of disease warding.*

Undead Masters, Philosophers, and other necromancers who favor conjuration and summonings may own or create *rings of djinni summoning, efreeti bottles,* and other elemental-summoning devices (bowls, censers, stones, and so on). Many of these items can be modified to work on the evil denizens of the Lower Planes as well, containing one or more imprisoned fiends who are bound to serve the owner of the device. Other items that merely summon a fiend from the nether regions may require some form of sacrifice in order to appease the creature and secure its willing service for some period of time. Note that elemental or fiendish prisons will usually be enchanted with protections for the user; summoning devices, on the other hand, may not be fitted with such amenities and (at the very least) will require the wise user to be warded in a circle of *protection from evil.*

Many necromantic items are strongly tied to the practice of the Black Arts and, as such, are only appropriate for evil characters. These items may still function if wielded by good PCs, but they usually bring some form of curse on the user (see Chapter Three). A dagger of venom, for instance, may slip in battle and strike an ally (or even the user). All of the dangers associated with criminal necromancy apply to magical items as well as spells. Items created for use by members of a specific religious cult may simply fail to operate when used by a member of a different faith.

The DM is the final arbiter in terms of what items are appropriate for PCs in a particular campaign. He or she must ultimately decide what baneful side-effects and curses (if any) will befall adventurers who rely upon necromantic devices far beyond their understanding and formal magical training. For the remainder of this section, we present a number of new magical items that are appropriate for necromancers, death priests, and other practitioners of ancient and forbidden magic (although they may occasionally be used by any unscrupulous sort of character).

Amulet of Health: These talismans have been enchanted and used since ancient times. Originally, they were carved in the shape of some strong

animal, like a lion or elephant, and worn about the neck. More recent amulets, created by the Brotherhood of Sorrow, have been fashioned in the shape of two bound hands, tied at the wrist, and may be worn or carried anywhere on the body in order to benefit from its protection.

These amulets confer complete immunity to disease and madness (see Chapter Three). They protect against curses, magical items, monsters, and spells that inflict plague and insanity. They even ward against lycanthropy, mummy rot, and other magical diseases. Note that these amulets do not automatically cure any previous afflictions; they only prevent the owner from contracting such disease or madness in the future. A few of these amulets (5%) also provide protection against poison. (1,000 XP.)

Amulet of Terror: These devices were first forged in the distant past by the Necromancer Kings of Nog and Kadar, and their secrets have only recently been brought to light by Kazerabet's *Art of Necromancy.* When activated, this talisman cloaks the wielder in a purple aura of malevolence, terrible to behold. Kazerabet has compared the amulet's necromantic radiance to the chilling aura of a lich, though it has a decidedly different effect. Everyone within 30' of the wielder must make a saving throw vs. spells with a –2 penalty or stand rooted to the spot, frozen in terror, for 2–5 rounds. These devices have 20–50 charges when discovered. (3,000 XP.)

Arrow of Harm: Similar in appearance to the dreaded *arrow of slaying*, this black-shafted war arrow is inscribed with fell runes by the powerful priests of Murder and Pestilence. It confers a +3 bonus to hit when shot by any variety of long bow. Any living creature stuck by this necromantic bolt suffers the effect of a harm spell and is automatically reduced to 1d4+1 hit points.

For so long as the bolt remains in the victim's flesh, the unfortunate is immune to the effects of magical or natural healing. Removing the embedded arrow from a victim's flesh inflicts an additional 1d8+3 points of damage, which usually results in unconsciousness (or in some campaigns, the victim's death once he or she reaches 0 hp). Attempts to magically heal a victim with an embedded *arrow of harm* will only succeed if *dispel magic* is cast on the bolt during the same round as a *cure light wounds* (or similar magic) is employed on the victim.

Its rumored that the Cult of Pain has devised an even nastier version, similar to the regular arrow, except that the victim is additionally forced to make a saving throw vs. death magic or be paralyzed with pain for so long as the bolt remains embedded in the flesh (with the same penalties for extraction as the normal bolt).

From 1–4 of these baneful sheaf arrows will be found at once, and they lose their magical abilities after they have been used successfully against a victim (arrows which have missed their target have a 2 in 6 chance of breaking; if not, they can be collected for use again). (600 XP each.)

Bone Ring: This plain finger ring is always carved from human bone. Nebt Bhakau's *Book of Shadows* hints at a secret method for enchanting these rings, but only the clerical tome *On Coming Forth by Day* contains the

full details of their construction. A bone ring wards the wearer from all energy- or Strength-draining attacks from all sources (such as undead and hostile spells). Each ring has 1–100 charges. Each attempted drain that the ring absorbs will drain one charge until it finally disintegrates into fine, dry powder. Unless magical divination (such as identify) is employed, the wearer will not be aware of how many charges are remaining.

A few, special *bone rings* (5%) are rumored to protect the wearer by absorbing wizard spells of black necromancy (see Chapter Four), in addition to warding against spells and undead attacks that drain Strength or life energy. Both versions cannot be recharged. (3,500 XP for lesser; 5,000 XP for greater ring.)

Gloom Candle: These ebon tapers are a boon to evil death priests and necromancers alike and can be enchanted by one of either profession once they reach 12th level, according to the recipe set forth in the *Book of Shadows* (wizard version) or *On Coming Forth by Day* (priest version). A gloom candle burns for an hour, although it can be normally extinguished prior to that duration.

While it burns, a *gloom candle* fills a 100' radius with a deep shadow, negating any light or darkness in the area of effect. A necromancer (or a type of death priest normally unable to command undead, such as a cleric of Suffering) using the *candle* gains the ability to control undead as a 6th-level priest. This only affects any undead within the candle's radius and for the duration of the *candle's* power. Evil priests gain a +2 ability to control undead. Non-evil priests and paladins suffer a –4 penalty on their attempts to control or turn undead. Finally, undead within the area of effect regenerate 1 hp per round while the *candle* burns, although they do not regenerate if reduced to 0 hit points. From 1–4 *gloom candles* will be discovered. (100 XP each.)

Hades Hand: Also called *Bane's fist* (or often by its more generic title, the *dagger of slaying*), this wickedly curved *dagger +1* is enchanted as a receptacle for 2–5 powerful necromantic spells that normally require physical contact to transmit. Instead, these spells are stored in the dagger blade and are triggered and delivered to the victim by subsequent, successful attacks with the weapon.

The release of these stored spells cannot be controlled by the wielder. They are automatically bestowed on all subsequent victims of the blade (until all of the stored spells have been exhausted). The Scabrous Society usually imbues such daggers with *cause (fatal) disease, cause blindness,* or *slay living.* It is said that the wizard version of the dagger, employed most often by necromancers, can store an even greater number of deadly spells (2–8), such as *vampiric touch, lich touch,* and so on.

Those slain by a *Hades hand* are forever dead. Regardless of whether or not the death resulted from a stored spell or physical dagger damage, the victim of such assault can never be brought back to life by raise dead, reincarnation, or resurrection. Only a full wish can restore a character who has been slain by a *Hades hand*. Members of any character class (evil

alignment only) may employ one of these weapons. Like a *ring of spell storing*, a *Hades hand* can be "recharged" with any harmful spell of black necromancy by a death priest or necromancer. (3,500 XP.)

Handglyphs of Power: These ancient weapons, fashioned by the Necromancer Kings, typically took the form of small circular medallions, perhaps three to four inches in diameter. Each medallion would be inscribed with battle glyphs on the front side, the wheel-shaped symbol of the Nog and Kadar adorning the back surface. A small chain was sometimes attached to *handglyphs*, so they could be worn as a necklace, or wrapped around the wrist in combat. The battle runes on the front side were displayed to any enemy in combat as a command word or phrase was spoken to trigger its power.

Handglyphs were the primary weapons of the Necromancer Kings, enchanted with one type of offensive magic cast at 12th level of ability, usually *fireball, lightning bolt, enervation, cone of cold, disintegrate,* or *death spell.* When discovered in ruins, they will usually contain 1–4 remaining charges. Typically short-range weapons, they have a range of at most 30 yards.

Kazerabet reveals the secret to recharging these deadly devices in her *Art of Necromancy*. She also hints at more powerful handglyphs, known as *stun-, blind-,* or *deathglyphs.* These presumably contained *power words of stunning, blinding,* and *killing,* respectively, but their existence is mere conjecture, and certainly Kazerabet offers no suggestions to recharging the more powerful variety, even if they do exist. (1,800 XP.)

Horn of the Exalted Dead: This horn is a necromantic version of the *horn of Valhalla,* except that it raises up the spirits of dead warriors (rather than summoning berserkers from Valhalla) to fight for the owner. According to Kazerabet's *Art of Necromancy,* the horn may be enchanted by a necromancer or death priest to bind the spirits of dead warriors into service. The instrument is typically inscribed with the names of 2–7 individuals whom the owner must call before blowing the horn.

Each of these spirits can be summoned from the netherworld once per week to serve the owner. Regardless of their level of experience in life, the spirit warriors now serve in combat as 5th-level fighters, having AC 4 and 30 hp each (THAC0 16). Each is armed with a sword and spear. As spirits, they are immune to all weapons of less than +1 enchantment and unaffected by *cold, poison, paralyzation, sleep, hold,* and *charm* spells. They can be turned as wraiths.

After they have been summoned, the spirit warriors remain for up to an hour or until they have been forced to return to the netherworld by being reduced to 0 hp or being subjected to *spirit release* or *dispel evil*. In any event, these spirits are not destroyed and can still be called by the horn after another week has passed.

The *horn of the exalted dead* can be used by either necromancers, death priests, or common warriors, though only members of the former two professions may use the necromantic item with impunity. If the owner is a

warrior, upon sounding the horn for the first time, his or her name will be magically appended to the list on the instrument. After the warrior dies, his spirit will be bound to the horn, and subsequent owners will be able to summon that warrior from the netherworld, too. Nothing short of a *wish* (or the destruction of the horn) can erase the fighter's name from the ranks of the undying on the horn. (4,000 XP).

Nether Scarab: This ancient talisman, whose secret of manufacture has been thankfully lost to modern priests and necromancers, is a dark and twisted version of the more beneficial *scarab of protection*. It has the same ability to absorb life draining attacks of certain undead (and spells), but it does not confer a saving throw bonus, nor does it allow a saving throw against spells that do not normally permit one.

Instead, a *nether scarab's* most feared power is the ability to store the level-draining attacks it absorbs. The scarab's owner may then redirect these charges later as an attack. The scarab's owner need only touch a victim, and if the victim fails a saving throw vs. death magic, the scarab drains a level (or hit die) and bestows any drained hit points on the owner (these may increase the owner's hit points beyond the normal maximum, but these disappear after an hour as per *vampiric touch*). Only one level may be drained per round. According to Kazerabet's scholarship in the *Art of Necromancy*, these ancient devices usually have 10 charges, but a rare few (5%) have 20 charges. A nether scarab can never be recharged. (5,000 XP.)

Plague Bolts: These light crossbow bolts (or flight arrows) are enchanted by the Plague Priests to spread plague and misery in their wake. The +2 missiles inflict either 1d4+3 points of damage if a bolt, or 1d6+2 if an arrow, but whoever is struck must also make a saving throw vs. petrification. A failed save indicates that the victim has contracted a fatal disease and will die in 1d20 days unless treated by a *cure disease* spell cast by a priest of 7th or higher level. Any person exposed to the infected victim must also make a saving throw vs. petrification each day or also become infected.

Plague bolts do not lose their potency after being fired, and may be collected for reuse (unless they have been broken in flight, 2 in 6 chance). These dangerous arrows may not be handled with impunity unless the character has learned the venom handling nonweapon proficiency (see Chapter One for more on this). All others must make a save vs. petrification each time they use a *plague bolt*, or become infected themselves. From 1–6 flight arrows (50%) or bolts (50%) will typically be discovered at once. (150 XP each.)

Robes of the Shadow: A favorite magical item among the followers of the Murder Goddess, these brocaded robes are equivalent to a *cloak of protection*, varying from +1 to +3 in enchantment. The robe's primary power, however, enables its wearer to assume *shadow form* for up to one turn per level of experience, once per day. This power is usually activated by a short prayer to our Lady of Despair (this command phrase is usually sewn

somewhere into the garment). These robes are considered to be semi-divine artifacts in the cult of the Death Mother, and her Stranglers will seek to regain a lost set of robes regardless of the cost. (1,000 XP per plus.)

Scepter of the Netherworld: This plain ivory baton, enchanted by priests of the Dead, operates exactly like the most powerful *amulet versus undead*. Its primary function, which may be used by any character class, enables the owner to turn undead like a 9th-level priest (this power, available once per round, draws one charge whether successful or not).

If the owner is a priest with at least minor access to the necromantic sphere, or a necromancer, the scepter also enables him or her to call upon the spirits with *speak with dead* (once per week, two charges) and *summon spirits* (once per month, two charges). Refer to the listed spells for details about these powers (the owner is treated as a 9th-level wizard or priest).

When discovered, the *scepter* usually contains from 20–50 charges. It may be recharged by any priest of 9th level or higher with major access to the necromantic sphere. (3,000 XP.)

Scroll of Protection from Fiends: These are popular among Philosophers and Undead Masters, who must regularly traffic with extraplanar creatures. Like all of the other protection scrolls, they can be used by any character class.

The scroll requires 1 full round to read if it is to protect against all evil denizens of the Lower Planes, 7 segments if it will ward against greater fiends, and only 3 segments if defending against lesser fiends. The circle of protection created by the scroll extends in a 10' radius from the reader. No fiend can penetrate the circle physically or magically in any way, but the person(s) located within the protection may launch attacks from inside. The protection moves with the reader of the scroll. Its effect lasts for 5–20 (5d4) rounds.

As with other protection scrolls, the warding circle cannot be used to force a fiend into a place from where further retreat is impossible (such as a corner). There is no way in which the scroll can be used as an offensive weapon. (2,500 XP.)

Shadowblade: This weapon is a prison or receptacle for an undead shadow, and it derives certain powers from its unholy occupant. It functions as a *blade +1* (either a dagger or a type of sword), and in addition to inflicting normal weapon damage, it also drains 1d4 points of Strength from a victim with each successful hit.

Anyone drained of all Strength by the weapon becomes a shadow under the command of the wielder. A *shadowblade* cannot be "turned" or controlled by a priest, though any shadows created by the weapon have no such immunity.

A *shadowblade* distinctly radiates evil and necromancy, both of which can be detected with elementary divinations. Only evil characters may employ this weapon. Good or neutral characters wielding the blade may be drained of 1–4 Strength points by its shadowy inhabitant unless they make a saving throw vs. death magic for *each round* they use the weapon. (XP

2,000.)

Staff of Skulls: This staff, usable by all classes, animates skeletal or cadaveric remains with the command word "Arise!" (1 charge). Animated skeletons or zombies are under the command of the staff wielder (see *animate dead*). If the staff should change hands, control of the undead goes with it. Skeletons or corpses need not be complete, but those lacking parts will, of course, have their actions and mobility impaired. Such animation is permanent, lasting until the undead have been destroyed.

Twenty-five percent of these staves have secondary functions which can be triggered by all generalist mages and most specialists, except Enchanters, Illusionists, or Transmuters. These greater staves can mend broken bones (see *bone growth*) or reattach severed limbs (see *graft flesh*) to a wounded and living subject. They can also be used offensively to attack the bones of the victim (see *bone blight* or *throbbing bones* (*WH*)). Each of these four secondary functions draws one charge and requires a successful attack roll in combat if the subject is unwilling.

These staves are sometimes topped by a small ivory skull or hewn from the thighbone of a giant creature. Both versions of these staves can be readily enchanted (or recharged) by a necromancer of 12th level or higher. (900 XP for lesser; 3,500 XP for greater staff.)

Talisman of Divining: These are some of the only non-deadly and useful handglyphs created by the ancient Necromancer Kings. They are similar in appearance and operation to the *handglyphs of power*, detailed previously. The talismans were created for a variety of divination purposes (choose a power or roll a d6): 1) *detect good/evil*; 2) *detect life*; 3) *locate remains*; 4) *detect undead*; 5) *detect poison/disease*; 6) *detect magic*.

These divinations have a range of a 30' radius around the talisman and are unaffected by the presence of earth, stone, metal, or wood, though they are completely blocked by any quantity of salt water, alcohol, iodine, or quicksilver. These rechargeable devices usually contain 1–100 charges when discovered. (5,000 XP.)

Necromantic Lore

Tomes of power, forbidden books, and ancient, long-dead sages can help bring an atmosphere of necromantic tradition to the campaign, a historical perspective that adds another dimension of realism for your players. Among the early writers of the Cthulhu cycle, it was almost mandatory to create a book of necromantic secrets.

H. P. Lovecraft had such success with his fictional *Necronomicon*, from which he "quoted" so accurately, that many of his readers believed that the book existed, convinced by Lovecraft's stories that it had been penned by the Arab Alhazred before he was driven mad with his own revelations. Clark Ashton Smith retorted by creating the *Book of Eibon*, and Robert Bloch invented *Mysteries of the Worm*, giving it a Latin title (De Vermis Mysteriis) to further bolster its authenticity. All of these authors heightened the

realism of their tales by discussing their tomes in a historical context of known treatises on necromancy, such as the *Book of Secrets* by Albertus Magnus, or the Egyptian *Book of the Dead.*

These same techniques work surprisingly well in an AD&D® campaign. How often does a party of adventurers stumble across the private study of an evil necromancer and scan the shelves for an interesting title? In my experience, this has happened many times, and the most successful DMs have had a few clever descriptions prepared to intrigue their players. Obviously, we are not suggesting that the DM invent a whole library of necromantic titles and their contents. It is sufficient to make up a few books and refer to these frequently so that the players quickly come to recognize them as symbols of necromantic lore.

Here, then, is a small sample of what a group of adventurers might find on the bookshelves of a powerful necromancer. These books can be used as an item of treasure for a successful raiding party, or the object of a quest by the adventurers, who may seek to recover some of the ancient lore contained therein.

Note that many of these books contain knowledge about evil, extraplanar creatures or black necromancy. Although many of the evil-aligned magical tomes in the DMG carry powerful wardings to prevent their use by good characters, there is no such magical protection for the books mentioned here, unless a trap has been set by the book's current owner as a deterrent to theft. Instead, feel free to use the system of punishments outlined in Chapter Three whenever a good character willingly uses an evil tome mentioned in this section. Of course, all of these books (whether good or evil) will be widely sought after by necromancers, and if one of the tomes happens to be in the party's possession at the time, they could be in store for a nasty encounter or perhaps even a new adventure.

The Art of Necromancy. This heavy tome was penned by Kazerabet, the former queen of an entire undead principality and a renowned scholar of the ancient Necromancer Kings of the Ruined Kingdoms. This book contains many useful necromantic spells (gray a nd white necromancy mostly) and also descriptions on how to create and recharge various necromantic magical items (as alluded to previously in this chapter). The book includes an encyclopedic description of undead, along with a discussion of their special powers and weaknesses. Finally, the book ends with a translation dictionary for Kadari, the ancient language of the Necromancer Kings. Wizards who read the *Art of Necromancy* can learn necrology and ancient languages (Kadari) as bonus nonweapon proficiencies (see Chapter One) at a rate of one proficiency for every 1–4 months of the character's studying.

The Book of Shadows. It is said that Nebt Bhakau dictated this account of black necromancy to his summoned shadow familiars while he lay in an oubliette before his execution. After his death, copies of this book started to appear in nearby cities, and although all available copies were promptly burned and the book was banned by the local authorities, it is a widely known fact that some copies escaped the interdiction. The book is a

thorough treatise on the Black Arts, and includes all of the baneful spells listed on Table 7 on page 46.

Of more interest, perhaps, to the Undead Master especially, the book also contains many of the secret rites necessary to raise up crawling claws, enslave evil genies, summon fiendish familiars from the Outer Planes, and subjugate skeleton warriors. Wizards who read this book carefully gain a +1 bonus on their netherworld knowledge nonweapon proficiency check.

On Coming Forth By Day. This clerical tome has been compiled over countless generations by the priests of the Dead, and contains a description (but not the actual secrets) of all clerical spells from the necromantic sphere. It also contains the procedure for fashioning scarabs of protection by a priest of at least 9th level.

Any priest who reads this magical tome and ponders its contents for over a month gains minor access to the necromantic sphere (if she or he had none before) or major access to the necromantic sphere (if he or she had only minor access before). A priest who already has major access to the sphere achieves an improved understanding of necromantic spells, gaining a permanent +1 bonus on his or her saving throws against these spells (whether cast by a wizard or priest).

The Necrophidicon. This thin, magical volume is a specialized *manual of golems* that can be used to create a necrophidius (a type of golem described in full in the *Monstrous Manual*). Normally, the process requires a wizard of at least 14th level (or a priest of at least 9th level), approximately 10 days of labor, and at least 8,000 gp in materials.

If the wizard or priest is not sufficiently powerful, he or she may invoke the necessary incantations from the book, although this destroys the *Necrophidicon* in the process (the manufacture of the golem still takes the same amount of time and cost in materials). Many of these tomes were also used as notebooks by skilled necromancers and death priests and may contain the secrets of creating other kinds of necromantic golems.

The Nycoptic Manuscripts. These twin papyrus scrolls are inscribed with ancient tales and cryptic prophesies by an anonymous author who was probably (at least partially) insane. Despite their dubious accuracy, the manuscripts contain many useful descriptions of necromantic spells (both priest and wizard) and magical items, particularly those incantations and devices that affect a person's life force. The details of such spells and items are not present, but the manuscripts can be used to cut the time and expense for researching these topics in half. *The Manuscripts* are thus an invaluable tool of necromantic research and, as such, are highly prized by both necromancers and death priests. Some spellcasters—once their sanity has faded from reading the *Manuscripts* too many times—are said to at last understand the author's doomsday prophesies. Finally, the *Manuscripts* supposedly contain the full rite of creating an *undead plague* (a quest spell outlined in *TOM*). This powerful incantation can only be comprehended and invoked by a priest (or necromancer) who has already failed at least one madness check (see Chapter Three). The spell disappears from the

Manuscripts after it has been read, only to reappear when the work passes on to a new owner.

The Fabric of the Human Body. This oversized book is a comprehensive monograph about the structure and function of the human body. It is recognized as one of the most thorough and accurate texts on human anatomy and contains dozens of drawings depicting dissected cadavers. This work will be found on the shelf of almost any respected Anatomist. Provided a wizard or priest already has a basic proficiency in healing, he or she would be able to learn the Anatomy nonweapon proficiency after three months of study (and at least one dissection of a human cadaver).

The Eleven Baneful Gates. This ancient scroll is thought to contain the secret of immortality, symbolized by eleven tests or riddles. The work was bestowed by a prophet of the gods on a wizard-king (perhaps one of the Necromancer Kings). According to legend, this king sundered his realm after becoming immortal, leaving nothing in his wake but sand and dust.

Copies of the original are known to exist, and these rare books cover in full detail the various rites involved in becoming a lich. The process requires a powerful necromantic potion and a wizard of at least 18th level (in order to survive the transformation at least). This work is one of the books most coveted by necromancers and would-be liches alike.

CHAPTER 9
The Campaign

Long ago, when the Old Dynasty began to fail on the mainland, Uruk Kigal was exiled with a whole cadre of his supporters for practicing deviant and forbidden magic. Uruk departed the jungle valleys of his youth in search of a new home. He crossed the sea and discovered Sahu, a large island of mysterious beauty that resembled, in many respects, his beloved home.

The island was divided into a low-lying coastal region, an inner high plateau embraced by jungle, and a high ridge of mountains rising from the center of the island like the spine of a vishap. On the high plateau, by the shores of a sepia lake, Uruk built Nycopolis and made his city the capitol of a new monarchy. He built the Great Summer Palace out of solid ivory and erected a mighty Colossus in his image to guide visitors safely to his island. Uruk was the first and most powerful of the Necromancer Kings, and he ruled Sahu, some say wisely, for many hundreds of years.

Now, Sahu was not entirely uninhabited when Uruk founded the New Dynasty. The colonists found the traces of an even more ancient civilization on the island, based on the low, sandy shores. They discovered entire ruined cities of antique metal towers, sundered and dilapidated, lapped along the coast by the hungry sea. In these mushroom-shaped spires, exotic totems

and strange shrines were unearthed, temples of the forgotten god Thasmudyan, King of Worms, Lord over Life and Undeath. Many of the New Dynasty began to worship this ancient god whose first followers had long since abandoned Sahu to live forever beneath the cold waves of the sea (or so the ancient legends say).

The worship of Thasmudyan, known as the Cult of Worms, soon flourished again under an ambitious priestess named Vermissa, one of the first nobles to accompany Uruk into exile on Sahu. But the King was jealous of Vermissa's mounting influence, and he conspired with his most powerful nobles to destroy her. Vermissa disappeared soon after from Nycopolis. When she died, the Cult of Worms floundered without her direction, and Uruk reigned supreme once again in his mighty new kingdom of necromancers.

Thus the age-old conflict between king and high-priest began again in Sahu, transplanted from the mainland by its colonists, and it sprang forth anew with all the vehemence of old. As it destroyed the Old Dynasty, so too did it unravel the Necromancer Kings. The New Dynasty eventually withered and died, leaving only mournful spirits to glide over the still black waters by the ruins of Nycopolis. Now only their histories and their mysterious artifacts remain as sad, silent testimonies to their former power and glory.

—From Kazerabet's Art of Necromancy

Thus far, we have been primarily concerned with developing the individual components of the necromancer and death priest. We have presented kits, powers, spells, and magical items, but we haven't really discussed how to fuse these elements into characters and use them in a campaign. In this chapter, we address these issues.

First we present a sample campaign with guidelines for creating a detailed and convoluted storyline lasting for many adventures. The chapter also contains some adventure hooks which the DM can drop as rumors or expand into full-length scenarios if desired. These scenarios illustrate a multitude of roles for the necromancer and death priest in the campaign.

Finally, we devote the remainder of the chapter to seven detailed NPC necromancers and death priests who will pop up intermittently in this chapter as they have been doing so throughout the rest of this book. Our goal is to provide the DM with an interesting setting, specific adventure ideas, and necromancer characters that can be easily incorporated into an existing campaign.

General methods for creating settings and NPCs have already been covered in other blue-cover DM supplements. For more general information on running a successful campaign, the DM should consult the *Creative Campaigning* sourcebook. A starting DM may also refer to the *Complete Book of Villains* for general guidelines on creating compelling nemeses for a campaign.

Isle of the Necromancer Kings

Every campaign or adventure begins with an epic story such as the tale of the Necromancer Kings. Legends and lore form the backdrop of any campaign, creating a mood and background that will inspire your players and get them interested in your world and all of the things that occupy it.

A good campaign is created like an onion, with various layers of perception and reality overlaying one another. At each layer, a party of adventurers starts with a common perception, myth, legend, or rumor and uncovers the reality or truth behind that perception. This revelation leads to a new, deeper awareness of the world, which can be again challenged in another adventure. This cycle progresses until the entire onion had been peeled away, revealing a single, terrifying truth or reality at the core that irrevocably changes the PCs' perception of the entire campaign.

A detailed setting is extremely important to creating a vivid and memorable campaign. Sahu, the Isle of the Necromancer Kings, can easily be transplanted into the ocean of any world. Its official location is in the southern hemisphere of Toril, in a region of the Land of Fate setting known as the Ruined Kingdoms of Nog and Kadar. (Incidentally, the Old Dynasty, alluded to in Kazerabet's tale of Sahu, is fully detailed in the *Ruined Kingdoms* boxed set). But Sahu could just as easily be located off the coast of Amn or the Shining South in the Forgotten Realms, another region with a legacy of powerful ancient empires.

Sahu is an ancient place, the home of two destroyed civilizations: the New Dynasty of the Necromancer Kings and the Old Empire of Thasmudyan that preceded them. It is an island of ruined cities, magical pools, and cursed lakes. Its forgotten palaces are littered with the treasures of bygone epochs and scattered with the bones of foolhardy explorers.

Sahu itself is the outermost layer of the "campaign onion" mentioned earlier. It is important that, in the beginning of the campaign, Sahu appears like "just another interesting place to adventure." Indeed, Sahu is dubbed the "Isle of Serenity," though the actual meaning of the word is rooted in deep antiquity. Actually, in the ancient language of Kadari, spoken by the Necromancer Kings, Sahu means something like "Serene Eternity," an old euphemism for Death. The island's name is another example of the contrast between conventional popular belief and a deeper, more sinister reality.

Sahu is a perfect setting for adventure, and in this section, we present a brief guide. Note that you, as the DM, can "deconstruct" Sahu, scattering its individual elements anywhere in your campaign, especially if it is primarily land based with little or no access to the sea. Finally, these place descriptions also illustrate the varied settings and contexts in which a necromancer or death priest will feel most at home.

The Twin Villages of Misbahd and Jinutt

Sahu is not completely bereft of civilization. Two villages, Misbahd and

Jinutt, can be found on the island's northern shore, at the base of the giant plateau. These settlements can be used as the starting point for most adventures, since the party will presumably have arrived at one of these ports by ship. Misbahd is a dilapidated and squalid den of rogues and pirates. The settlement is well fortified, protected by a small fleet of "privateers," and its shops and stores are filled with all types of merchandise, illicit and otherwise. Jinutt, on the other hand, is a small, simple village of fishermen who provide food to Misbahd in exchange for various necessities.

Despite the villages' serene or mundane appearance, there is something peculiar about them which should only be learned after several visits in which the PCs have become sufficiently familiar with the locals and village leaders. Eventually, the party members will notice that there are a few shrines to mainland gods, but there is no large temple or priesthood in either Misbahd or Jinutt. There are no healers or priests capable of raising the dead on Sahu. Neither is there a cemetery. When people die (which happens quite frequently in rough Misbahd), their bodies are carried in a funeral procession out to the edge of town, where they are abandoned to "the wild forces of nature," presumably to be devoured by wild animals. This ancient tradition is very sacred to the villagers, and it applies to everyone on the island—both natives and visitors. To break with this holy rite would anger the evil spirits of the highlands, who would punish the offending village. Those attempting to interfere or stop a funeral procession will be quickly confronted by a hysterical and violent mob.

Although they would never admit it to any visitor, many of the villagers are secret worshippers of the ancient god Thasmudyan and are fanatical members of the highly secret Cult of Worms. The entire ruling hierarchy in both villages is made up entirely by cultists who are sworn to absolute secrecy. The bodies of the dead are actually carried away by a pack of ghouls (disguised as plum-robed priests) to a nearby underground temple where the corpses are ritually devoured by the ghouls and a small hierarchy of death priests (Charnelists) whom the PCs may recognize as members of the village council. Each temple has a black stone idol of Thasmudyan and a small treasury which may contain a few magical items of minor importance. Obviously, important magical items are wielded by the priests and ghouls themselves.

Finally, these villages are also ideal locations to learn various rumors and lore about the island. In general, the superstitious villagers (island natives) consider the upper plateau to be haunted, a forbidden, dangerous place of ghosts and evil spirits. A few retired adventurers in the villages have more information. With suitable monetary encouragement, they reveal the location of "ruins along the shore of the sea" (Ereshkigal) supposedly containing fabulous treasures and magical items, virtually unguarded.

The Iron Spires of Ereshkigal

Further north along the coast from Jinutt lies Ereshkigal, a largely deserted city of ruined metal towers, located about five miles inland so its appearance cannot easily be discerned from the sea without a telescope. The ruins are quite extensive, spreading out over a few square miles.

The city encompasses hundreds of metal spires fashioned like giant mushrooms or fungi. The few intact specimens are hollow shells bereft of any kind of stairs, with only a few small entrances at the base (symmetrically arranged) and a central hole in the 120' high ceiling. Most of the outlying towers have already been stripped of anything interesting by explorers, but spires in the center of the city are filled with bizarre inscriptions in an unknown language (predating the Kadari tongue of the Necromancer Kings).

Contrary to rumor, Ereshkigal's treasures are hardly unguarded, since the towers of the inner city serve as lairs for several packs of ghouls and ghasts. These lairs are clustered around a central spire that has been converted into a lofty cathedral to Thasmudyan, guarded by a powerful high priest with the powers of a greater mummy, who carries an ancient *horn of the exalted dead*.

Concealed beneath the shrine's altar is a secret passage leading into a convoluted mazework of tunnels and subterranean corridors that stink of ghast breath. Ultimately, these caverns lead to the Garden of Eternity (detailed below), but they are filled with roving packs of armored undead soldiers, deadly *glyphs of warding*, and ravening beasts of the Underdark.

The Colossus of Uruk

On top of the plateau, overlooking Ereshkigal and the deadly Horn of Sahu, stands the Colossus of Uruk, easily visible from the coast. This gargantuan, 150'-tall granite statue was erected by the first of the Necromancer Kings and originally served as a lighthouse to protect incoming ships from the reefs. The Colossus has been completely overgrown by plants and birds' nests. The statue's stone body is entirely hollow, like an odd tower, and contains numerous chambers, including a small library and a magical lantern room in its hollow head. The eyes of the statue once contained specially enchanted lenses that magically magnified any light source in the room so it would be visible for miles at sea.

Now the huge eye lenses of the Colossus are shattered, but two of the broken fragments might still serve as makeshift *eyes of minute seeing*. The walls of the lantern chamber were lined with fire-proofed gold to augment the internal reflection, a source of fabulous wealth for the lucky adventurer who recovers it. However, the primary light source for the chamber is still a huge, imprisoned, and very angry fire elemental (16 HD, maximum hit points) who will attack any who enter the room and attempt to steal its valuable furnishings. Without the enchanted lenses of the Colossus, the elemental's glow can no longer be perceived from outside, except nearby and at night.

The first time the party visits the Colossus, the entrance at the base of the statue will be *wizard locked* (cast at 20th level), and the beautiful philosopher Kazerabet will be perusing some of the volumes in the library (see her separate NPC sheet at the end of this chapter). Luckily for the PCs, she will have already deactivated the most deadly of magical wards in the Colossus. She will not attack the party unless they assault her first, and will warily introduce herself as Zaribel, since her formal name might be too easily recognized by any experienced student of magic. Note that this powerful archmage could easily obliterate even an experienced party, so try to drop veiled hints about the kind of person the party is dealing with. Comments like "I'm glad you didn't come here earlier, before I disarmed the old *symbol* on the door" should work nicely.

Although she will not reveal anything about her past history or future plans, Kazerabet does not mind hinting that she is interested in the history of the Necromancer Kings and had always wanted to visit the Colossus. Most scholars like to flaunt their knowledge, and Kazerabet is no exception. The PCs might pump her for information about the ancient history of the island, learning all of the lore presented in the chapter introduction. Before she *teleports* mysteriously away, she warns the party not to take any of the books in the library, since she might want to return and peruse them later. Although the books are not warded in any way, Kazerabet will come looking for them eventually if the party takes any. The party is free to peruse the books in the library itself, however. Its shelves may contain copies of various histories of the Necromancer kings, including a copy of the *Nycoptic Manuscripts* and *On Coming Forth by Day*. This is a good opportunity for the DM to introduce the party to some of the necromantic lore or spells presented throughout this book.

The Tower of Pizentios

This spire lies on the eastern shores of Sahu, as described in the Tales of Captain Omar (see the introduction to Chapters 7 and 8, and the NPC sheet for Pizentios). The mushroom-shaped metal tower, similar to the spires of Ereshkigal, cannot be seen from shore, but there is a small collection of wooden buildings in a sheltered lagoon that serves as a supply base for a pirate ship of necromancers, the *Scrofula* (see the NPC sheet for Sarzec).

Normally well-camouflaged by palm trees, the wooden supply sheds might have been temporarily uncovered in a recent storm, making them visible from a ship at sea. Otherwise, a party might stumble across the lagoon by chance, with or without the *Scrofula* at port.

The supply sheds are guarded by a squad of twelve zombies (maximum hit points). The zombies will not attack if the party leaves the supply sheds alone. If the undead are defeated, the storerooms will be found to contain spare sails, spars, rigging, and planking—everything one might need to equip a ship, except food and water.

The palm groves near the sheds are the home to four newly made

shadows, recent victims of Pizentios's *shadowblade*. These creatures only emerge from the grove at night. Of course, any sounds of battle at the lagoon or supply sheds will undoubtedly attract Pizentios, who will appear with his infernal familiar Ifrit to exact vengeance (and perhaps gain more zombies).

If the party leaves the sheds alone and explores inland, they are quickly spotted by the invisible Ifrit, who warns his master of their approach. The evil necromancer will attempt to dupe the party using the same ruse he employed on Captain Omar, but he will have telepathically summoned his zombies and shadows just in case the stratagem fails. He has learned from his past mistakes and is determined not to let history repeat itself.

The DM should place only a moderate amount of treasure in Pizentios's tower, since Omar's raid already stole most of the finer pieces in the necromancer's hoard. Should the party manage to defeat Pizentios, he will attempt to flee through a massive bronze door in the basement, leading to the Underdark beneath Sahu and, eventually, to the Garden of Eternity. The DM might allow a resourceful party to follow him there, only to be driven back by the Bone Legion after the PCs have briefly glimpsed the Garden.

Capital of the Necromancer Kings

The ruined city of Nycopolis stands on Sahu's inland plateau, on the shores of an inky black lake. The desolate ruins are utterly devoid of life. No speck of grass grows within a mile of its crumbling walls. No animals, living monsters, or island natives will voluntarily approach it. The last of the Necromancer Kings, in his madness, opened a *gate* to the Negative Material Plane in the lake, and it promptly sucked all the life force out of the city's debauched inhabitants. Some believe it was the evil god Thasmudyan who inspired the last King's madness, a final act of vengeance against the dynasty that betrayed him. Others believe the King's vile act was performed out of sheer spite held against those that were destined to outlive his tortured soul's time on this earth.

At night, Nycopolis comes alive with the spirits of the dead. Pale ghosts, spectres, and banshees rise up from the lake every evening, flitting mournfully around the ruins. These spirits take on the shapes and professions they had in life, centuries ago when the metropolis prospered. Every night, the ghost of the last Necromancer King rises from the lake to hold court in his Royal Palace, accompanied by an entire doomed retinue of spirits. The living are not welcome in this ghost city by night, but there is nothing to deter adventurers from exploring the city during the day.

The monumental architecture of Nycopolis is at once sinister and beautiful to behold. The city was hewn from the blackest of volcanic rock, erected in the shape of a perfect nonagon with a monolithic black tower at each of its nine corners. Wide boulevards radiate into the city from each gatetower, opening into a network of palaces, bazaars, shops, and warehouses, all constructed from the same dark granite, all completely

deserted and eerily empty. The city looks as if it were deserted yesterday, with laden carts still littering the streets and fully-furnished homes still lining the boulevards. Nycopolis has been frozen in undeath by a terrible curse.

The vast Royal Palace at the center of Nycopolis still contains many treasures of its past. There is enough wealth and magical items in the palace to fill a thousand coffers, but all of the gold is tainted with an irrevocable *plague curse*, and its only surviving artifacts are twisted and evil.

In the basement of the Royal Palace, past the vaults heaped with antique treasures, lies a massive copper portal tarnished blue-green with age and heavily traced with spirit wardings and ghost banishings. Indeed, the warded door is meant to keep out ghosts, spirits, and other undead, but these magic runes have no power over the living. The door is unlocked, and leads into a tiny, 10' teleportation chamber. Those who enter immediately vanish, reappearing in a similar chamber beneath Uruk's Summer Palace.

Uruk's Summer Palace

The Summer Palace was King Uruk's second great architectural wonder, a complete contrast to his capitol's dark and dreary buildings. Erected a hundred miles south of cursed Nycopolis, on the high plateau overlooking the Rubban's Tears, the Summer Palace was fashioned from tons of solid ivory and white marble. Its domed halls and wide courtyards gleam like polished bone in the bright sunlight.

The Summer Palace is completely secluded from the rest of the island in the heart of an impenetrable wilderness. There is no road across the ghoul-infested plateau from Nycopolis, and the approach by sea is impossible due to the cliffs, jagged reefs, and hungry schools of ixitxachitl. The safest approach is by air (and even that can be dangerous because of the wyvern roosts in the Spine), though the King himself favored the *teleportation* cell deep in the basement, for both its quiet efficiency and its unquestionable security.

The Summer Palace is thus a perfect, secluded retreat, shielded from the rest of the world by anti-divination wardings. Even the existence of the Summer Palace was a closely guarded secret, since according to legend, Uruk himself raised the building with immortal laborers, tasked genies, and fiendish servitors in only three days and three nights. He told its location to no one and filled the surrounding jungles with undead creations and fell guardians to safeguard his privacy.

Kazerabet stumbled across the Palace quite by chance, while flying over the island on a magical steed. She had read references to the Summer Palace in ancient texts from Uruk's reign and was delighted to find the palace uninhabited by any significant threat, with most of its library intact. She has lived there for years, leaving only to explore the island or pay a social call on Vermissa in the Garden of Eternity. Now she devotes much of

her time to researching the various methods of attaining lichdom.

There are two magical *gates* in the basement of the palace, one ancient (forged by Uruk himself) and one new (created recently by Kazerabet). The ancient *gate* leads to the basement of the haunted Royal Palace in Nycopolis. The newer portal *gates* visitors directly to the Garden of Eternity. Both portals have been massively warded to keep out undead, and Kazerabet has placed an invisible *symbol of stunning* in the foyer to trap uninvited living visitors. An invisible stalker has been tasked with watching these doors and will report immediately to Kazerabet the moment one opens.

The archmage is bound by her own code of honor to offer hospitality to visitors, and she will be wryly amused if she encountered the party previously at the Colossus. Providing the heroes treat her with proper respect, Kazerabet entertains them grandly for three days. She then asks them not to trouble her research again, and she allows them to leave the way they came.

These three days are a perfect opportunity for the adventurers to ask Kazerabet more questions about Sahu and its many secrets. She might offer insight into Pizentios's loathsome character (particularly his vulnerability through Ifrit), some lore about the history and dangers of Nycopolis, and perhaps some veiled hints about the Garden of Eternity.

As noted earlier, Kazerabet should be much too powerful for the party to fight with any real hope of survival. References to invisible fiendish servants, the occasional glimpse of a genie, and the numerous embalmed ju-ju zombies maintaining the palace should be ample hints of her extreme power. If the party is rude, attacks her, or pries too much into her private research, Kazerabet will promptly subdue the offenders and let them rot in her oubliettes for a while. Days later, she will release them, stripped of all equipment and magical items, into the monster-infested jungle outside her palace.

The Garden of Eternity

Deep within the core of Sahu, somewhere beneath the Vishap's Spine, rests an ancient prison for an undying priestess of Thasmudyan, the lich Vermissa (see her NPC sheet). Imprisoned in the Garden of Eternity by King Uruk and eight lesser barons, Vermissa was abandoned in her subterranean abode and all but forgotten. The Garden is not a physical prison, but a magical binding that prevents Vermissa (or her spirit) from leaving. Others can enter and leave the Garden freely. Vermissa gives regular audiences from her prison to a steady stream of undead followers and living cult members.

The magical binding was formed with nine magical seals, each enchanted with *life force transfer* and wrought into the main doors of the Garden by a different necromancer. Vermissa will need another nine similarly powerful necromancers to free her, each casting *revoke life force transfer* on an

unbroken seal.

Recently, Vermissa persuaded Kazerabet to break one of the seals, just as she convinced Nebt Bhakau (Pizentios's former master) and four other powerful necromancers in the past centuries to aid her, for Vermissa knows the secrets of lichdom, and she gladly bestows them on wizards who aid her. It is only a matter of time before she is freed, but just to help matters along, Vermissa bestowed her patronage on the young Pizentios, expecting him to break the seventh seal when he becomes sufficiently powerful.

The garden itself is in a vast cavern whose walls have been magically smoothed. The ceiling has been imbued with *continual light*, and the rich soil has given root to many strange plants that Vermissa has augmented over the centuries of her imprisonment. The trees and flowers in her garden give bloom to many horrendous human parts with grotesque limbs and faces grafted into the scaly brown bark of twisted mauve bushes or somehow fused into giant orchidlike flowers. These pale limbs and contorted faces are not dead, for that would be merciful and provide little entertainment for Vermissa. The trees and flowers in the Garden are alive, after a fashion, twisted into pathetic, fleshy things that crave new fodder. Vermissa feeds her Garden frequently, sometimes with the occasional visitors when they displease her, or with hand-picked enemies from the surface.

Vermissa lives in a U-shaped palace that wraps around one half of the Garden, embracing it in a semicircle as if it were an outdoor courtyard. The largest chamber in the palace, besides the audience hall, is a huge cathedral to Thasmudyan, beneath which rests a hidden treasure vault containing Vermissa's phylactery. The palace contains an extensive library of necromantic lore (stolen from Uruk's vaults in Nycopolis by Vermissa's ghouls) and a tall trophy room, where the lich saves the animated heads of her most entertaining visitors for moments when she craves light-hearted conversation. There is an entire wing of "guest" rooms, though only the necromancers Pizentios and Kazerabet (and other prominent, living cult members) make frequent visits.

Reaching the Garden is not an easy task, as it lies beyond a mazework of twisting tunnels, protected in key regions by powerful *glyphs* and *symbols* or guarded by well-organized detachments of Vermissa's Bone Legion, an elite force of mummies and ju-ju zombies. These caverns rise to the surface in a number of locations, such as the hidden shrines outside Misbahd and Jinutt, the ruins of Ereshkigal, and the tower of Pizentios. Cult members have a secret password that they use to gain passage through the various traps and guardians of the Underdark, but these code phrases change frequently (once every few months). Perhaps the most direct way into the Garden is through the multiple *gates* leading from Nycopolis to the Summer Palace, and from the Palace to the Garden, but these magical portals are used only by Kazerabet herself and would probably require her personal permission (unlikely given).

The Garden of Eternity is the secret core of the Necromancer Kings

campaign, and knowledge about its location and true contents should be kept mysterious for as long as possible in the campaign. Infiltrating the Garden, confronting Vermissa, and defeating the lich priestess should only be attempted by the most powerful and resourceful parties.

A more likely scenario would involve the heroes' attempted infiltration of the garden, and their subsequent capture by the lich, who would be more then happy to give them a tour of her facilities, providing at least some opportunity for role-playing. If they entertain her sufficiently (or somehow manage to beat her at chess), the lich might release them. Otherwise, they will have to devise their own escape (possibly aided by Kazerabet if she has grown fond of the PCs by now). If not, the party will end up as souvenirs in the trophy room or as screaming nourishment for Vermissa's Garden.

Adventure Hooks

After one visit to Sahu, a timid party of adventurers may want leave and never return. This is only natural. Some would call such heroes intelligent or, at the very least, discreet for cutting their losses so early. In fact, if the adventurers are frightened of Sahu, you, as the DM, have been doing your job right! Here are a few more strategies that you can use to lure a reluctant party of heroes back to the island. Additionally, they can also serve as independent adventure hooks for a background even distantly related to the tale of the Necromancer Kings.

The Pirate Necromancers

While on the mainland, the party hears rumors of increased pirate activity in the waters near Sahu. The heroes might be hired by a wealthy merchant to protect his caravel on its voyage past the dangerous island, or they could be enlisted by a nervous town council to perform a reconnaissance of the island and search for the "secret" pirate base.

The adventure itself can be relatively straightforward, with the party first encountering the pirate ship *Scrofula* (see Sarzec's NPC sheet) near the island. During the battle, one of the zombies' eyes begins to glow with a red light as Vermissa begins to watch the engagement from the distant Garden of Eternity. Before the party hacks the zombie apart, the adventurers hear her speak through the undead's mouth. Although Vermissa does not reveal her identity, her cold voice is clearly female: "Welcome to the Isle of Serenity, you fools. You will all be feeding my servants ere long!" The malevolent laughter only ends when they hack the zombie apart.

Note that the DM can make this simple encounter much more difficult for an experienced group of heroes by placing Pizentios among the crew. Of course, Pizentios will *teleport* to safety if the battle looks hopeless, taking Sarzec with him. A search of the ship after the battle reveals a sea chest filled with minor booty taken from the *Scrofula's* latest victims, Sarzec's spellbook, and a rutter (a navigational aid) that will help the PCs locate

Pizentios's tower once they decipher its codes (requiring comprehend languages and several days to decrypt).

However, while the party is pondering its course of action, a powerful storm rolls across the sea toward them, driving them inexorably towards the reefs in the Horn of Sahu. The storm has been conjured by Vermissa, and she intends to dash their ship to pieces. Unless the party can dispel her unnatural weather, this will likely be their fate. Although the heroes manage somehow to survive the shipwreck, they are now marooned on the northern tip of Sahu.

Bhakau's Return

Pizentios's first master, Nebt Bhakau, was the Court Astrologer in Afyal, a wealthy island kingdom near Sahu, quietly manipulating events according to the wishes of Vermissa in the distant Garden of Eternity. But Bhakau's role was eventually uncovered, and the Astrologer was captured by a small group of wizards who blocked his contingencies and prevented him from fleeing. In captivity, Bhakau is said to have written the *Book of Shadows* with the help of minor familiars who had not deserted him. The necromancer was tortured and finally killed, his body divided into six pieces, each individually burned and buried separately in distant parts of the island. The Astrologer's tower in the royal palace was razed, and records of his very existence were obliterated.

For any regular necromancer, Bhakau's demise would have been final. But the evil god Thasmudyan had granted Bhakau a Dark Gift: the ability to regenerate (one reason why the wizard could survive countless torturing sessions and dictate a book after his tongue had been cut out). This power would have enabled the necromancer to rise up from his ashes, were they not sealed in individual containers and buried separately.

Back on Sahu, Vermissa has decided that enough time (almost 30 years!) has passed, and she can safely attempt to restore one of her favorite dead servants back to life without arousing undue suspicion in Afyal. Note that, without major access to the sphere of Divination, Vermissa must rely heavily on allies and spies for information.

The necromancer was a valuable ally, an excellent field agent for her Cult of Worms, and prophesied in the *Nycoptic Manuscripts* to be instrumental in her release (see below). She instructs Pizentios to sail to Afyal (on the *Scrofula* or a suitable replacement procured in Misbahd), where he breaks into the cemetery and steals some burial remains of a known accomplice in Bhakau's execution. The necromancer conveys the ashes back to Vermissa, who interrogates the executioner's spirit, learning the locations of the six urns.

Vermissa has no desire to send Pizentios away on a lengthy quest of this kind, so she arranges for living cult members on the mainland to hire various groups of mercenaries and adventurers to discreetly find the six urns for her. The urns are all located in inhospitable places (like at the

bottom of the sea, buried at the base of a scorpion-filled ravine, or entrusted in the care of a neutral dragon, genie, or guardian daemon). Here is an opportunity for the adventurers to actually work for the Cult of Worms, though the cultists are far from sincere about the real purpose of the party's mission.

The cultists pose as members of the Brotherhood of Sorrow. The ashes, they claim, are the sacred relics of a martyred saint. The cultists pay very well, well enough that the party should not ask too many questions. If the party simply does as they are told and recovers the ashes, they are amply rewarded, and the adventure ends there. On the other hand, if they start probing around for hidden secrets, perhaps casting divinations on the urn or its contents, they may find themselves confronted with new mysteries, all of which point directly to deadly adventure on the Isle of Sahu.

The Scourge of Thasmudyan

The *Nycoptic Manuscripts* foretold many plagues and portents, but none are more terrible than the Opening, when the Ninth Seal in the Garden of Eternity will be broken, releasing Vermissa from her magical prison. The first portent of her release, alluded to in the *Manuscripts*, is the spread of disease across the land as the "cold breath of Thasmudyan heralds the return of His chosen."

Rampant plague is an excellent backdrop for a campaign of necromancers and death priests. It should descend on a setting slowly, with vague rumors of unexplained deaths filtering to the adventurers before the massive epidemic breaks out, slaying as much as a third of the local population. This plague is at least partly magical in nature, since clerical magic is much less effective against it. *Cure disease* has only a 50% chance of success (the spell only works once per victim), and only *heal* is 100% effective in eradicating the infection.

Before long, the Brotherhood of Sorrow arrives, and the Flagellants try their best to mediate the local pain and suffering. One of the Master Flagellants approaches the heroes, asking their help to stop the disease. The learned priest has heard of the *Nycoptic Manuscripts*, which describe magical plagues of this sort and might contain suggestions of a cure. He begs the party sail to Sahu and search for a copy, which may greatly help alleviate the suffering.

The prophetic manuscripts can indeed be found in Sahu, either in the Colossus of Uruk or perhaps in the Tower of Pizentios (or the Garden of Eternity itself). A perusal of the scroll does reveal a cure for the disease (eating one raw scarab beetle a day), but it also suggests the cause of the plague: "the release of Thasmudyan's chosen." (Vermissa is not named specifically).

There are two other prophesies in the manuscripts that are directly related to Vermissa: "The Sundered Man shall be made whole by the Chosen, who will release Her" (this refers to the restoration of Nebt

Bhakau, mentioned previously) and "The Chosen shall Emerge when the Colossus walks in Nycopolis" (this can be taken to mean that the Colossus of Uruk will come to life in some way, but it really alludes to the fact that Bhakau and Pizentios, working together, will create a huge, flesh golem (a Colossus of sorts) and use the monster to physically destroy Vermissa's prison). All of this will happen exactly as was predicted, unless, of course, the necromancers' evil plans are thwarted by the intrepid adventurers after they bring back the knowledge of how to cure the plague!

Lich Hunting

It is highly probable that the heroes may not survive a direct, violent confrontation with Vermissa. If the DM wishes to stage one anyway, in a truly epic style, feel free to introduce the party to King Talib, lich-hunter, as an individual who can provide them with some much-needed aid. Introducing Talib helps muddy the situation even further, given his past involvement with Kazerabet and her secret intention to become a lich herself. Naturally, Talib does not reveal that he is still Kazerabet's husband, and he does not know that his wife is currently on Sahu in the Summer Palace.

Once Talib learns that the adventurers have visited Sahu, he will approach them (in a *corpse host*) to learn about their adventures. He will offer money, magical items, or even his services as a lich-hunter in exchange for all they know about the island. He has long suspected that Sahu might be the haven for (at least) one lich and has researched its history quite thoroughly. He has reason to believe that Vermissa and Uruk made the transformation centuries ago. Talib confides all these secrets to the heroes, hoping to sway them to his side. Later, when he gets to know the party better, he may even reveal the personal reason for his crusade against liches.

Talib is respectfully cautious, particularly where liches are concerned. He has completed some discreet magical reconnaissance of the island and uncovered the existence of the Cult of Worms in Misbahd and Jinutt. He now feels ready to visit the island, albeit disguised in a *corpse host*. He needs the adventurers because of their familiarity with the island, and he would appreciate their company during the visit. He promises them the wealth of the Necromancer Kings if they seem uncertain (and are motivated by greed); he also warns of the danger to the surrounding world when Vermissa finally earns her freedom.

Talib's relationship with Kazerabet adds another convolution to the exploration of Sahu. If the party has already encountered her and informs Talib of this, his first goal will be to track down his wife, determine her motives for staying on Sahu, and try to convince her to join him on his lich-hunt. If the party hasn't met her before, he will insist on exploring the ruins of Nycopolis, where they will find the "back door" into the Summer Palace and there encounter Kazerabet. The melodramatic reunion between

husband and wife gets off to a shaky start (Talib is, after all, disguised in a *corpse host*). Kazerabet angrily sets her wards blazing when she sees the party, threatening to wipe them out for disturbing her research one too many times. Then Talib calls her by her true name (Inanna) to get her attention, and he reveals his true identity. She calls his *corpse host* a "neat trick," and he praises her radiant beauty and asks her to come back to him. "You finished your precious book," Talib notes casually. "I enjoyed reading it enormously," he adds, complimenting her further (he knows too well how to butter her up).

Kazerabet still loves her husband, but she tries very hard not to show it. She refuses to join him and the party against Vermissa (that would be contrary to her personal code of honor), but she will allow him (along with the adventurers) to use the *gate* in her basement to quickly reach the Garden. She says as little as possible about her involvement with the lich, except that she was studying Vermissa for a new book. Her interest in Sahu, she claims, was purely academic.

Aided by Talib, the adventurers may now be able to defeat Vermissa. Before her destruction, however, at a climactic moment in the battle, Vermissa reveals the true reason Kazerabet was helping her, and suggests that Talib's wife has already made the transformation into a lich. Before Vermissa dies, she wishes Talib joy in hunting his wife down and slaying her.

Make sure to arrange for Talib's *corpse host* to die a grisly death before the climactic scene, leaving the final dirty work in the battle, and the destruction of Vermissa's phylactery, up to the heroes alone. After her death, presuming that the adventurers emerge from the battle victorious, the party hears a distant roar, and Thasmudyan informs them of his displeasure. He curses the heroes with any malediction the DM finds appropriate (save vs. spells at –4). The curse can only be removed by a 20th level or higher priest.

Afterward, confirming Vermissa's allegations, the PCs will find the Summer Palace completely empty should they return there via the gate, with no trace of Kazerabet's former occupancy. Talib *teleports* there in person to congratulate the adventurers, and he searches the palace for any clues to Kazerabet's current whereabouts. She has indeed left a clue, a small vase on a neglected mantle. A *legend lore* cast on the vase will reveal the distant location of its manufacture, another renowned center of magical learning. Kazerabet might be found somewhere near that vicinity, but perhaps the vase is nothing more than a red herring, planted there to throw a persistent husband off her trail.

Necrophiles

As the sample campaign has shown, vivid and believable characters are essential to keep a convoluted plot moving forward. NPC necromancers are not passive, boring hulks, lurking in a crypt, waiting for an unsuspecting party to wander by. Each has his or her own agenda, plans, and ambitions,

and these may—or may not—coincide with allied necromancers, even in an allied organization. In the last section of this book, we finally present seven of the necromancers and death priests to whom we have alluded throughout this book, as concrete examples of the multiplicity of roles these characters can play in the campaign.

Two of these characters, Ellandra and Mistress Yola, are purposefully independent from the Necromancer Kings campaign and can easily introduce a group of PCs to an entirely different series of adventures involving the Anatomical Academy and Ellandra's goal to restore her dead husband. The DM should feel free to tailor or modify the backgrounds for any of the other characters to suit the needs of a particular setting. May these necrophiles provide you with inspiration for countless more intriguing characters in your campaign.

Ellandra

Lady Doctor Ellandra Tolbert
13th-level Human Necromancer (Anatomist)

Str: 9
Dex: 17
Con: 10
Int: 16
Wis: 17
Cha: 15 (10 without *grafted* face)
AC: 1
THAC0: 16 (13 with *hornblade +2* or throwing knife)
Movement: 12
Hit Points: 39
Alignment: Neutral
Dark Gifts: Nil
Special Attacks: By spell or magical item; opponents save at –1 vs. her necromantic spells; specialized in knife.
Special Defenses: *Contingency* invokes a *fire shield* spell if physically attacked.
Saving Throws: PPDM 11; RSW 7; PP 9; BW 11; S 8.
+1 bonus on saves against necromantic attacks, +3 magical attack adj. (Wisdom).
Size: M (5'3")

WP: knife (specialized), rapier. **NWP:** anatomy (16), etiquette (15), heraldry (16), modern languages (elvish, dwarvish, 16), healing (15), herbalism (15), reading/writing (18), spellcraft (15), spirit lore (11), venom handling (15).

Spells: *color spray, detect disease (WH), light, magic missile, protection from evil, unseen servant; detect life (WH), ESP, ice knife (WH), knock, living link, protection from paralysis (TOM); delay death (WH), dispel magic, false face, iron mind (WH), paralyze (FOR), wizard sight (TOM); brainkill, empathic wound transfer, minor globe of invulnerability, shout, summon spirit; cloudkill, bone growth, graft flesh, teleport, throbbing bones (WH), wall of force; death spell, power word, silence (FOR), transmute steel to bone.*

Equipment: *Bracers of Defense AC4, greater bone ring,* platinum necklace set with a *pearl of power* (5th level), *amulet of life protection, wand of paralyzation* (66 charges), *hornblade (dagger +2),* diamond wedding ring (5,000 gp), gold necklace (1,500 gp), four jade bracelets (500 gp each), doctor's satchel with knives, scalpels, saws, bandages, four vials of *soultravel*, three vials of *mindshadow*, *potion of extra-healing*, three pots of *Kheoghtom's ointment*, and two packets of *dust of sneezing and choking.*

Physical Appearance: A short, pale woman in her late thirties, Ellandra has thin yellow hair and hazel eyes, highlighted by long gold lashes. Ellandra's hands are milk-white and delicate, her fingers tipped by unusually long nails. When nervous, bored, or anxious, she will clack her nails impatiently on the nearest available hard surface.

Despite her natural beauty, Ellandra is insecure about her own appearance. She favors long-sleeved robes cut in the exotic, southern style of Calimshan to modestly conceal much of her body, and she keeps a black leather shoulder bag nearby, which contains her surgical equipment and medications.

Background: Ellandra was born into one of the noble houses of Neverwinter. Her father was a famous Anatomist, and as a child she assisted him in his dissections. When she was 13, a disgruntled serf burned the Tolbert Estate to the ground. Only Ellandra survived, but her face was badly burned in the inferno. After that disaster, she resolved to continue her father's research, eventually joining the Anatomical Academy.

At first, Ellandra focused her research on curing—or at least hiding—the horrible burns on her face. She first developed *false face* for that purpose. As her power grew, she learned how to *graft flesh* from a cadaver onto her own scarred face, concealing her deformity.

Today she still maintains a *grafted* face, and her skill with the Art enables her to blend the *corpse flesh* with her own skin exactly. She continually fortifies this disguise with multiple overlapping spells, so that it cannot be undone all at once by a single lucky *dispel magic.* Ellandra has maintained this "disguise" for years.

Her former husband, Gerard Anterra, was a famous sea captain and privateer, but he tragically died in action off Nelather more than five years ago. His body was never recovered, and Ellandra was plunged into deep

depression. After Gerard's death, Ellandra devoted her life to the Academy. Ellandra now labors exhaustively at her research, secretly trying to find a way to bring her husband permanently back from the dead.

Her close friend and confidante, Mistress Yola (detailed in her own NPC sheet), has recently cultivated a mild cruel streak in Ellandra. Even though Ellandra does not follow her friend's fanatical religious views, she still regards Yola as a trusted ally.

Role-Playing Notes: Ellandra carries herself with the hauteur of a true aristocrat. She is fantastically wealthy and expects everyone around her to cater to her whims, if not for her wit and beauty, then for her money. Ellandra is an accomplished surgeon, but she only practices these skills on the living to show off or to endear herself to potential allies. She really has little concern for healing—her interest lies in dissecting and studying the dead body.

Despite her wealth and power, Ellandra is sad and lonely. She mentions her dead husband Gerard in just about any conversation, and when she is especially morbid, she dredges up memories of her father. Ellandra craves love and attention. She adores flattery.

Despite her quirks and mood swings, Ellandra is more sad and tragic than cold-heartedly evil. She can be extremely generous with those she is trying to befriend. Ellandra would make an interesting patron for a party of adventurers. She might even take a party mage under her wing, especially if he coincidentally reminded her of Gerard.

Kazerabet (Zaribel)

Angel of the Dark, Former Queen of Ysawis
20th-level Human Necromancer (Philosopher)

Str: 12
Dex: 15
Con: 10
Int: 17
Wis: 19
Cha: 18
Armor Class: 1
THAC0: 14 (12 with magic staff)
Movement: 12
Hit Points: 48
Alignment: Lawful Neutral
Granted Powers/Dark Gifts: Nil
Special Attacks: By spell or magical item; opponents save at –1 against her

necromantic spells.
Special Defenses: *Chain contingency (TOM)* raises a *prismatic wall* and a *homonculous shield (TOM)* around her in defense when she snaps her fingers; *stoneskin* spell withstands 12 physical attacks; *contingency* spell *teleports* her to safety if wounded to 10 hp or less; has combined *permanency* spells *with comprehend languages, protection from normal missiles, read magic,* and *tongues*; has used *wishes* to shield her from all divination, location, and scrying spells; immune to *cause fear, charm person, command, friends,* and *hypnotism.*
Saving Throws: PPDM 10; RSW 5; PP 7; BW 9; S 6.
+2 on saves vs. spell (magic staff); +1 bonus on saves against necromantic attacks, +4 magical attack adj. (Wisdom).
Size: 5'6"

WP: dagger (thrown and wielded), staff. **NWP:** ancient languages (Kadari, 17), ancient history (16), brewing (17), engineering (14), etiquette (18), herbalism (15), heraldry (17), airborne riding (17), necrology (19), netherworld knowledge (16), reading/writing (18), religion (19), singing (18), spellcraft (15).

Spells: *animate dead animals, burning hands, color spray, corpse link, chill touch, exterminate, feather fall, grease, magic missile, spectral voice, spider climb, unseen servant; darkness 15' radius, embalm, ESP, ghoul touch (WH), levitate, living link, skeletal hands, spectral hand (x2), protection from paralysis (TOM), vocalize (WH), web; delay death (WH), clairvoyance, dispel magic, dispel silence (FOR), fireball, infravision, lightning bolt (x2), slow, vampiric touch, tongues, wizard sight (TOM); contagion, dimension door, enervation, magic mirror, summon spirit, polymorph other; animate dead (x2), dismissal (x2), magic jar, teleport; chain lightning, lich touch (FOR), invisible stalker, globe of invulnerability, legend lore; finger of death, lifeproof (AA), power word, stun, spell turning, vision; death shroud, maze, mind blank, sink; time stop, wail of the banshee (TOM), gate.*

Equipment: *staff of the magi* (18 ch.), *amulet of terror* (13 ch.), *bracers of defense AC 2*, *ring of regeneration, ring of wizardry* (doubles 1st–3rd level spells), *talisman of divining* (detects undead, 38 ch.), *wand of lightning* (48 ch.), *handglyph of power* (death spell, 2 ch.), *nether scarab* (18 ch.), *figurines of wondrous power* (three ivory goats, one use remaining for each), miniature, modified *iron bottle* worn on necklace (containing six barbazu), scroll of protection from undead, two bottles of *greater ju-ju wine*, *potions of invisibility* and *extra-healing* (x2), two concealed daggers.

Appearance: Kazerabet has a strong, forceful personality and an intellect so intense and commanding that at first one may almost be tempted to forget to notice her attractive face and figure. Her eyes are a spectacular

steel gray, and they flash like drawn daggers when she is angered. She has a proud and expressive mouth, with ruby-painted lips that often curl into a pouting smile or a contemptuous sneer. For important occasions, she puts on a platinum tiara that accents her eyes (10,000 gp) and dresses in a full-length imperial robe, encrusted with emeralds (7,500 gp). During more intimate audiences, she prefers a semi-translucent gown, vaporous and sheer like a shroud of mist.

Background: For the past two centuries, Kazerabet has been an eminent researcher, a scholar, and a theoretician of the necromantic Arts. She practiced necromancy to gain a greater knowledge of life by studying death, embracing the Art because it was forbidden and mysterious. Kazerabet has always been fascinated by the history of the Necromancer Kings of Sahu and their legacy of magical artifacts.

Kazerabet's researches have taken her to Sahu, the Isle of the Necromancer Kings, where she uncovered the Garden of Eternity hidden beneath the island. There she has entered into a mutually beneficial pact with the lich-priestess Vermissa (see her NPC sheet). In exchange for access to her ancient library and assistance in attaining lichdom, Kazerabet has agreed to remove one of the nine ancient glyphs keeping Vermissa imprisoned in the Garden.

Kazerabet is a neutral visitor in the Garden of Eternity. She is fascinated by Vermissa, as she represents the history she has been studying for decades. Although Kazerabet easily tolerates the presence of undead, she has no respect for Vermissa's living cult members and allies. She finds the necromancer Pizentios (see his NPC sheet) particularly distasteful.

Role-Playing Notes: Kazerabet carries herself with all the pride and dignity of exiled royalty. She is an extremely private person and never discusses her past history or future plans.

Though Kazerabet memorizes divinatory and defensive magics, she is fully capable of unleashing a torrent of devastating spells (and barbazu) when provoked. If she is seriously endangered, her *chain contingency* will activate (see "Special Defenses"), giving her time to release her barbazu from her *iron bottle*, cast *time stop*, and ready her necromantic attacks. She will not hesitate to teleport away from a lost battle so she can gate in a greater baatezu and prepare her own ambush.

Pizentios

Master Pizentios of the Ghoul's Skin, Shadowmaster
11th-level Human Necromancer (Archetype)

Str: 15

Dex: 11
Con: 15
Int: 18
Wis: 16
Cha: 10
Armor Class: 1 (with *spirit armor*) or 7
THAC0: 17
Movement: 12
Hit Points: 58 (including Ifrit's hit points) or 40
Alignment: Lawful Evil
Dark Gifts: Enhanced night vision (and *wizard sight (TOM)*), turn/command undead as 6th-level cleric.
Special Attacks: By spell or magical item; opponents save at –1 against his necromantic spells.
Special Defenses: Telepathic link with Ifrit, Ifrit's ability to regenerate (1 hp/round), and Ifrit's 25% magic resistance.
Saving Throws: PPDM 11; RSW 7; PP 9; BW 11; S 8.
+3 on all saves (magic robes), +1 bonus on saves against necromantic attacks, +2 magical attack adj. (Wisdom).
Size: 5'6"

WP: scimitar, staff. **NWP:** ancient languages (Kadari, 18), ancient history (17), brewing (18), herbalism (16), necrology (16), netherworld knowledge (14), reading/writing (19), religion (16), spellcraft (16), spirit lore (6), venom handling (14).

Spells: *corpse visage (WH), corpse link, chill touch, grease, magic missile; choke (WH), spectral hand, stinking cloud, vocalize (WH), web; blink, dispel magic, non-detection, spirit armor (TOM), vampiric touch; Beltyn's burning blood (FOR), dimension door, minor globe of invulnerability, polymorph self; animate dead, cloudkill, summon shadow, wall of bones (WH).*

Equipment: *shadowblade scimitar, staff of skulls* (20 ch.), *robes of protection +3*, gold signet ring (150 gp, engraved with the wheel symbol of the Necromancer Kings), heavy black robes imbued with *deeppockets*, filled with miscellaneous spell components, adventuring gear, 14 garnets (500 gp each), three pots of *ghast salve*, *potions of vitality, gaseous form,* and *undead control,* **scroll of wizard spells** (cast at 11th level): *chill touch, vampiric touch, mummy touch (FOR),* and *animate dead, a protection from fire scroll,* and four packets of *dust of coagulation (TOM).*

Appearance: Pizentios's most distinguishing feature is his clammy blue-gray skin. His fingernails and lips are an even darker shade of blue, lending him the appearance of a fresh corpse. When he smiles, his blue-black gums contrast hideously with his pearl white teeth. Pizentios is otherwise a dumpy, short, middle-aged man with a protruding round belly. Most of his

hair has fallen out, leaving him partially bald, except for a thin fuzzy band of whitish strands clustered above his ears and around the back of his head. He has intense, dark eyes and a cold, emotionless voice that sends shivers up the spines of weak-hearted listeners.

Background: Pizentios was hand-picked as an apprentice by the infamous necromancer Nebt Bhakau. When Pizentios was a youth, Bhakau sent him to explore Sahu and learn the secrets of the Necromancer Kings. Before Pizentios could return, however, he learned of his master's imprisonment and demise. Fearing a similar fate should he return, Pizentios remained on Sahu.

One day, Pizentios encountered a group of ghouls and joined their pack by using ghast salve. The ghouls led him to the Garden of Eternity, where he met the imprisoned Vermissa (see her NPC sheet). The lich had once been Bhakau's patron, and she embraced Pizentios as an exiled son. The necromancer swore an oath of fealty to Vermissa and her evil god, Thasmudyan, gaining the ability to perceive hidden auras (enhanced vision) and command undead. Pizentios also gained the service of an infernal familiar, Ifrit.

Ifrit is an unusual imp. Although he can take any of the normal forms, his preferred shape is that of a man-sized shadow, with tiny horns and vestigial wings. In this form, he is 90% undetectable in shadowy surroundings and completely invisible in deep shadows (or darkness). Unlike an undead shadow, however, Ifrit is not harmed or deterred by light. The fiend delights in terrorizing Pizentios' apprentices, and requires one blood sacrifice per week to assure his loyalty. If so appeased, the imp follows his master's orders obediently.

Pizentios was too young and inexperienced to contain the new powers bestowed on him. The initiation nearly killed him, leaving him hideously disfigured. Pizentios recovered and founded a small school for necromancers outside the entrance of Vermissa's Garden. He is currently training new skilled followers for her cult. These apprentices naturally have no idea of what transpires in Pizentios's "secret garden."

Role-Playing Notes: Pizentios is smug and arrogant, confident in the knowledge that he is Vermissa's favorite pet. His power has grown considerably in the past few years, and he yearns to learn all of his former master's great secrets. In many ways, he is like a spoiled child who has been given too much, too soon. No matter how much he learns or gains, he always wants more. This insatiable ambition, combined with his genius intellect, makes Pizentios a deadly opponent.

In battle, he will first surround himself in a *wall of bones*, and then *summon shadows* to distract his enemy. He will next prepare *minor globe of invulnerability* and *spirit armor* as quickly as possible. Depending upon the wind conditions, he will hit his foes with *cloudkill* or *Beltyn's burning blood* (his favorites). Should he be pressed into melee, he can fight with either his

shadowblade or his enchanted staff. Finally, if an encounter goes poorly, he will call in Ifrit for a distraction and either *dimension door* himself away or polymorph into a gargoyle to escape.

Sarzec

Sarzec the Broken, Captain of the Scrofula
6th-level Human Necromancer (Undead Master)

Str: 11
Dex: 11
Con: 10
Int: 15
Wis: 16
Cha: 14
Armor Class: 3 (with *spirit armor*) or 8
THAC0: 18
Movement: 6 (hobbled by old accident)
Hit Points: 25 (including 5 extra hp from Malvolio)
Alignment: Chaotic Evil
Dark Gifts: Nil
Special Attacks: By spell or magical item, opponents save at –1 against his necromantic spells, turns/commands undead as 6th-level priest (Undead Master).
Special Defenses: Nil
Saving Throws: PPDM 13; RSW 9; PP 11; BW 13; S 10.
+2 on all saves (magic ring), +1 bonus on saves against necromantic attacks, +2 magical attack adj. (Wisdom).
Size: 4'11" (bowlegged)

WP: darts. **NWP:** ancient history (14), ancient languages (Kadari, 15), heraldry (15), navigation (13), necrology (16), netherworld knowledge (13), reading/writing (16), religion (14), spellcraft (13), swimming (11), weather sense (14).

Spells: *chill touch, charm person, detect magic, magic missile (x2); spectral hand, ghoul touch (WH), skeletal hands; bone dance, spirit armor (TOM), lightning bolt.*

Equipment: *ring of protection +2* (silver band set with a tiny green ceramic scarab beetle), iron key worn from string around neck (opens sea chest, see below), gold earring set with a garnet (100 gp), three golden rings (worth 50 gp each), midnight blue robes (edged in silver thread)

whose pockets contain one black *bead of force*, spell components, a compact quiver with nine barbed darts dipped in Type C poison (onset 2–5 rounds, 25 hp damage, 2–8 if save), a spyglass (500 gp), potions of healing (x2), and a wizard scroll (spells cast at 11th level): *animate dead (x3), cloudkill*.

Physical Description: Sarzec was once a tall and handsome man, but a previous accident has left him a crippled hunchback with horribly twisted legs. He walks slowly and painfully in a bowlegged gait, but he stubbornly refuses to seek medical treatment. The prideful wizard will not even use a staff or cane as a crutch. Sarzec is approaching his early thirties, but his blue eyes are ringed with darkness, and his raven-black hair is shot with silver. He has a loud and commanding voice and speaks with an air of determination.

Background: Formerly an apprentice of the necromancer Pizentios (see his NPC sheet), Sarzec fell into an oubliette while feeding one of his Master's prisoners on Sahu. The fall shattered his body, but he survived, and his life was spared by the escaping prisoners. Enraged by his student's failure, Pizentios refused to set the broken bones, which healed and fused at awkward angles, leaving him a permanent cripple. Pizentios successfully convinced Sarzec that the prisoners were to blame for his disfigurement, and when Sarzec finished his studies, the master even outfitted him with a ship and a zombie crew to hunt down the renegade sailors who crippled him.

Sarzec now scours the seas in a trim caravel, the *Scrofula*, with a junior necromancer and a crew of zombies. They patrol the sea lanes near the Isle of Sahu, preying upon understaffed merchant ships, constantly on the lookout for the adventurers who wrecked Sarzec's body and filled his life with unending pain. The necromancers have a small base on Sahu and report back occasionally to Pizentios, who is pleased with their progress and keeps them well outfitted in exchange for prisoners and tribute. Sarzec enjoys the current arrangement with his former mentor (and as an Undead Master, he revels in the command of an undead crew), but his thirst for revenge takes him on ever wider forays from the coast of Sahu.

As a natural leader, Sarzec enjoys the complete authority over his undead crew. These twenty zombies (hp 12–16 each) have been fortified by *embalming*, which also prevents them from decomposing in the intense sun and heat at sea.

Role-Playing Notes: Sarzec is a cruel, foul-tempered bully who suffers in constant physical pain from his old injuries. He lashes out, often violently, against any who disagree with his opinion (these are scarce on a ship crewed mostly by mindless undead). In battle, Sarzec's first action is usually to cast *spirit armor* in defense, then use a *lightning bolt* to soften up the enemy while sending over a zombie boarding party. He then casts *spectral*

hand to deliver touch-related attacks, afterward animating a pair of *skeletal hands* or casting *bone dance* on a fallen foe. He will not hesitate to use his magical bead, scroll, or poisoned darts if pressed in battle.

Sarzec's intelligent mind has easily grown accustomed to sea travel. He chooses his potential victims carefully, always screening their ships from a safe distance with the help of his huge raven familiar, Malvolio. If a target seems weak or helpless, he maneuvers the *Scrofula* so it has the wind advantage and attacks. The *Scrofula* has been rigged for speed. Lacking heavy supplies or cargo and forewarned by Malvolio's reconnaissance, she can outrun most merchant ships.

Talib

King Talib al-Ysawis the Magnificent (and the Accursed)
Dual Class Human: 5th level Desert Warrior/16th-level Necromancer (Deathslayer)

Str: 16
Dex: 13
Con: 15
Int: 17
Wis: 16
Cha: 15
Armor Class: –1 (with *ghost armor (FOR)*) or 6
THAC0: 15 (13 vs. liches)
Movement: 12
Hit Points: 68
Alignment: Chaotic Good
Dark Gifts: Nil
Special Attacks: By spell or magical item, opponents save at –1 against his necromantic spells, liches save at –2 vs. all spells.
Special Defenses: Physical body warded by a corpse host when hunting undead, contingency spell teleports all equipment to safety when the corpse host is destroyed.
Saving Throws: PPDM 10; RSW 5; PP 7; BW 9; S 6.
+1 on saves vs. spell (scarab), +5 on all saves (cloak and stone); +2 on all saves against liches, +1 bonus on saves against necromantic attacks, +2 magical attack adj. (Wisdom).
Size: 6'1"

WP: scimitar (specialized), great scimitar, longbow, spear, dagger, staff.
NWP: ancient languages (Kadari, 17), ancient history (16), engineering (16), fire building (15), heraldry (17), survival (17), running (9), blind-

fighting (14), land based riding (19), necrology (16), netherworld knowledge (13), tracking (16), reading/writing (18), religion (16), spellcraft (15).

Psionics: (wild talent), PSPs: 138, mind blank (9), mind bar (15), object reading (11), sensitivity to psychic impressions (12).

Spells: *burning hands, corpselight (FOR), detect undead, hold portal, magic missile, protection from evil; cloak from undead (FOR), ESP, knock, levitate, vocalize (WH), web; dispel magic, fireball, ghost armor (FOR), lightning bolt, hold undead, wizard sight (TOM); dimension door, empathic wound transfer, Evard's black tentacles, polymorph self, thunderstaff (TOM), wall of ice, polymorph other; bind undead, cone of cold, dismissal, graft flesh, teleport, wall of force; Bloodstone's spectral steed (TOM), chain lightning, claws of the umber hulk (TOM), legend lore; acid storm (TOM), prismatic spray, wound conferral; Bigby's clenched fist, homunculus shield.*

Equipment: *cloak of protection +4, rod of absorption* (40 ch.), *talisman of divining* (detects life, 65 ch.), *handglyph of power* (disintegrate, 3 ch.), *scimitar of life stealing* (specialized: #AT 3/2, Dmg 1d8+4), *stone of good luck* (carved in the shape of a white elephant), a jade *scarab of protection* (10 ch.), and a **girdle of many pockets** containing traveling spellbooks, spell components and adventuring gear, a composite longbow, quiver with 24 *arrows +2*, a purse with 400 gp, 10 pearls (100 gp each) and 10 diamonds (1,000 gp each), *potions of extra-healing (x4), flying, invisibility,* and *growth*, an *elixir of youth, scroll of protection from fiends* and a scroll (cast at 16th level) with *limited wish* (x3).

Physical Description: Talib appears to be unusually strong and muscular for a man in his sixties. His massive shoulders and arms are covered by tattoos, and his face is lined with wrinkles and deep scars. One ear is gone, nothing more than a tattered strip of skin, and his right eye is covered by a velvet eye patch. Because of his scimitar, scars, and military demeanor, one might easily mistake him for a retired general.

For dangerous missions, Talib adopts a *corpse host* as a disguise and a safeguard, since his distinctive features are easily remembered and his lethal quarries often set up nasty surprises. He prefers to use the fresh body of an experienced fighter who died of natural causes (or in battle). Talib always makes sure to conceal any obvious mortal wounds on his host. Most often, he does this simply by wearing enough clothing to cover himself fairly well. After all, it wouldn't do much for the credibility of his disguise to be seen walking about with a gaping chest wound.

Background: In his youth, Talib married Kazerabet (see her NPC sheet), who advanced his training and let him rule by her side over a secluded kingdom of undead. After a few happy decades, Kazerabet mysteriously deserted him. He has never forgiven her, but neither has he stopped

searching for her.

Talib became a Deathslayer after his two sisters, Jal' and Leyla, were disintegrated by the lich Thalath. He has since destroyed four liches (including Thalath) and returned all the zombies in his kingdom back to their graves. Ysawis is now a secluded and deserted city in the jungle, doomed to slow decline by its dark heritage. Talib lives in a magnificent Jade Palace in the decaying city, alone save for a contingent of loyal jann. At least four jann bodyguards accompany Talib (or his corpse host) on his adventures, flying invisibly around him.

Role-Playing Notes: At first, Talib fought liches in revenge, but his anger has been replaced by grim moral outrage. He is reckless, foolhardy, and fatalistic. He has no fear of pain or death because his *corpse host* can easily be replaced, and he always has at least one *clone* of himself carefully stored in his palace. Destroying liches gives his empty life a sense of purpose, and he pursues it with gusto. Though he suffers from horrible recurring nightmares and terrifying visions, he somehow manages to maintain a sane, positive, and often humorous outlook on life.

Talib (or his host) may sometimes join a party of adventurers to help mask his movements when hunting a lich. To protect his companions, he tries to conceal his true power and invisible associates unless direly threatened. Talib may serve as a temporary ally for an adventure or two, provided these excursions help Talib locate or ultimately destroy his enemy.

Vermissa

The Undying One, Queen of Worms, Matron of Ghouls
24th-level Lich Priestess (Charnelist)

Str: 10
Dex: 12
Con: 15
Int: 18
Wis: 20
Cha: 16
Armor Class: –3
THAC0: 6
Movement: 6
Hit Points: 90
Alignment: Lawful Evil
Special Attacks: Aura of power (creatures of 5 HD or less must save vs. spells or flee for 5–20 rounds), chilling touch (Dmg: 1–10 hp, permanent paralysis).

Granted Powers/Dark Gifts: *Animate dead* by touch (3/day), *skull scry* (see through any corpse within 17 miles, at will).
Special Defenses: Never surprised (robes), +1 magical weapon to hit, immune to *charm, sleep, enfeeblement, polymorph, cold, electricity, insanity,* and *death spell*.
Saving Throws: PPDM 2; RSW 4; PP 3; BW 6; S 5.
+3 on all saves (ring), +4 magical attack adj. (Wisdom).
Size: 5'8"

WP: staff, footman's flail, footman's mace, warhammer. **NWP:** ancient history (16), ancient languages (Kadari, 17), musical instruments (flute, horn, 10); local history (13), gaming (14), reading lips (15), necrology (19), netherworld knowledge (18), spirit lore (12), anatomy (17); herbalism (16), reading/writing (18), religion (19), spellcraft (15).

Spells: *bless, command (x2), call upon faith (TOM), darkness, detect good, emotion read (TOM), protection from good, sanctuary, spiritual hammer, undead alacrity; aid, augury, barkskin, draw upon unholy might (TOM), enthrall, know alignment, hold person (x2), music of the spheres (TOM), resist turning, withdraw; bestow curse, dispel magic (x3), life drain (x3), memory read (TOM), prayer, protection from fire, speak with dead; abjure, cause insanity (x2), mental domination (TOM) (x2), rapport (TOM), solipsism (TOM) (x2), thought broadcast (TOM), poison (x2); dispel good, imbue undead with spell ability, quest, scourge (x2), slay living, undead regeneration (x3); asphyxiate (x3), aerial servant, animate object, summon undead (x2), wall of thorns; confusion, energy drain, mindkiller (TOM).*

Equipment: A loose purple gown (robe of eyes), an electrum choker adorned with writhing worms and set with a massive 5,000 gp emerald (functions as a *helm of telepathy*), a gold and amethyst earring (an adapted *ioun stone*, absorbs 58 spell levels), a *ring of spell storing* (contains *dispel magic, dispel good, undead regeneration (x2), word of recall*), *ring of protection +3, staff of withering* (20 ch.), *talisman of divining* embedded in an gold arm band (detects magic, 44 ch.), and three *handglyphs of power* wrapped around the wrists and lower arms like exotic bracelets (*fire* (2 ch.), *disintegrate* (1 ch.), *power word, stun* (2 ch.)).

Appearance: For a lich, Vermissa's body is remarkably well-preserved, still possessing the same voluptuous curves and alluring contours of an attractive young woman. Vermissa carries the full weight of her undead transformation in her face, where the skin has shrunken tight over her skull, and her eyes burn with infernal radiance in their empty sockets. She sometimes uses a *solipsism* to disguise her true nature (she can subdue her aura, chilling touch, and glowing eyes at will). Vermissa's voice can be soft and sweet (she can sing beautifully) when she is receiving visitors; when angered, however, her voice gains a tone of commanding power and

malevolence.

Background: Vermissa lived when the first Necromancer King ruled Sahu in the distant past. She founded the Cult of Worms, directly challenging King Uruk's authority. Even then, Vermissa's power was great, and Uruk dared not anger Thasmudyan, her infernal patron. Rather than destroying Vermissa, Uruk and eight of his barons forged an eternal prison for their nemesis. They lured Vermissa into the Garden of Eternity and locked her within using nine seals of power.

Vermissa raged against Uruk, but he left her there to perish. In time, Uruk passed away, and his dynasty faded into oblivion, but Vermissa lived on, granted the gift of lichdom by Thasmudyan. Although she is prevented from physically leaving the Garden, others can enter and leave at will.

She has since rebuilt her Cult of Worms into a semblance of its former glory. Vermissa has cultivated relationships with powerful necromancers like Kazerabet (see her NPC sheet), providing ancient lore in exchange for destroying a seal of her prison. Now only three seals remain, and she is slowly training her own branch of wizards through Pizentios (see his NPC sheet). Once her private corps of necromancers is sufficiently powerful, she will be free at last.

Role-Playing Notes: Vermissa is a master manipulator, a priestess and politician with a long-term view. Her living cult members control all the villages on Sahu, and her countless undead minions (ghouls and ghasts mostly) range freely over the island's "haunted" highlands. Vermissa's power is strongest on Sahu. She can project her spirit into any undead creature on the island and see through the eyes of any corpse within a score of miles from her lair. Her power extends, more tenuously, from Sahu to the mainland beyond, where her fanatical cult members have insinuated their way into positions of political power and authority.

Vermissa's quick and agile mind has been numbed by centuries of boredom. She would gladly welcome a party of explorers into her subterranean Garden to relieve some of the monotony. She might even let some of them live if they are suitably entertaining. If not, their remains can be served to Thasmudyan at his next infernal feast. Hostile visitors will meet a similar fate.

Yola

Pain-Mistress Yolanda Shamat
8th-level Human Death Priestess (Pain)

Str: 14
Dex: 13

Con: 15
Int: 12
Wis: 17
Cha: 13
Armor Class: 5
THAC0: 16
Movement: 12
Hit Points: 50
Alignment: Neutral Evil
Granted Powers: Negate emotion spells in others, *emotion control* (fear, sorrow, or hatred; up to 16 people, 1/day), focus harm spell (*cause serious wounds*, 17 hp damage, 1/day).
Special Attacks: By spell or magical item.
Special Defenses: Nil
Saving Throws: PPDM 7; RSW 11; PP 10; BW 13; S 12.
+4 on saves vs. pain; +3 magical attack adj. (Wisdom).
Size: 5'9"

WP: scourge, footman's mace, footman's flail, staff, whip. **NWP:** endurance (15), local history (13), reading/writing (13), religion (17), rope use (13), spellcraft (10), swimming (14).

Spells: *bless, call upon faith (TOM), cause light wounds, command, protection from good; aid, draw upon unholy might (TOM), hold person (x2), silence 15' radius; cause blindness, death's door, dispel magic; cause insanity, cause serious wounds.*

Equipment: *Scale mail +1*, wickedly spiked staff-mace, whip, gold signet ring (100 gp), nose ring (50 gp), electrum tiara (250 gp), belt pouch (28 gp, 34 sp, and a pair of thumbscrews), and shoulder bag with four knives, one dose of mindshadow, eight caltrops, scourge, spare whip, iron spikes and needles, a sponge, 50' of rope, flask of salt water, *potion of extra-healing*, and four packets of *powder of the black veil (TOM).*

Physical Description: Yola is a daunting figure. A tall, sturdily built woman in her early thirties, Yola has pale blue eyes and midnight black hair which she braids and coils around sharp iron needles. She has dark, swarthy features, and she speaks with an exotic foreign accent. Her stature and demeanor clearly convey a strong, commanding personality, for she carries herself rigidly erect, moves with deliberate purpose, and cows everyone around her with an icy stare.

Background: As a child, Yolanda Shamat was sold as a slave to Signor Matanzas, a priest of Loviatar who introduced her to the excruciating rites of the Pain Goddess. Yola rose in Matanzas' household to the position of chamberlain, and she ran his estate with brutal efficiency. Matanzas was a

member of the Anatomical Academy, and the vivisection facilities in his estate were sometimes used as a meeting place for the Academy. Dr. Ellandra Tolbert (see her NPC sheet) attended several of these meetings and met Yola at Matanza's Estate. While their first encounter was less than cordial, it was clear that Ellandra was not intimidated by Yola's demeanor. After only a few visits to the estate, the two began to exchange polite greetings, and then pleasantries. Ellandra persuaded Matanzas to transfer Yola into her service.

Since slavery is not as prevalent in her homeland, Ellandra promptly gave Yola her freedom when she moved north to Waterdeep. In a curious mixture of gratitude, friendship, and respect, the priestess agreed to remain in Ellandra's employ as her "personal assistant." Yola is convinced that her friend's attempts to bring back her dead husband will only result in great sorrow and pain, but as a priestess of Loviatar, she finds some measure of satisfaction at helping in this enterprise. She manages Ellandra's villa just like Matanzas' estate, though the soft northern servants have almost no tolerance to pain and are thus almost pathetically easy to control.

Yolanda is also now an established member of Loviatar's priesthood in Waterdeep, but the city's high priest reminds her too much of Matanzas. She spends as little time in the House of Pain as possible, preferring to assist Ellandra in furthering her research. She has no personal following and no interest in acquiring one.

Role-Playing Notes: Yola exudes a palpable aura of harsh, uncompromising severity that is emotionally disturbing to humans in her presence, as well as animals. Babies cry, children flee, dogs bark, and horses rear at her approach.

Anyone visiting Ellandra will first have to contend with Yola, who screens her mistress from needless interruptions. She addresses newcomers with glacial frigidity unless they have a scheduled appointment. Yola also serves as a recruiter for Ellandra, hiring adventuring parties to take care of messy or difficult business (such as acquiring new bodies for Ellandra's secret research).

Yola can be extremely unpleasant if provoked into combat. Her first action will usually be to release her dogs and invoke fear using her emotion control (save vs. spells or flee for 8 rounds). If her dogs can shield her from melee, she will first silence, hold or command spellcasters; otherwise she will wade into battle focusing cause serious wounds (see granted power) or cause insanity on an opponent. Once her spells have been exhausted, she will fight with her staff-mace (THAC0 13, Dmg 1d6+3); against unarmored victims, she may use her whip to entangle or disarm (THAC0 20 with called shot, Dmg: 1d2/1). Yola is too prudent to fight to the death. She will use her *powder of the black veil* and a handful of scattered caltrops to cloak her escape and deter pursuit.

Appendix 1
Common Spells for Necromancers

These tables list most spells available to necromancer wizards (**boldfaced** spells belong to the school of Necromancy). When randomly filling a scroll or spell list, determine the spell's level, then use the frequency table, then the appropriate subtable.

Bold-Italicized spells are described in this book. *TOM = Tome of Magic; WH = Complete Wizard's Handbook; SH= Complete Sha'ir's Handbook; FOR = Forgotten Realms Adventures; AA = Arabian Adventures.* The rest are found in the 2nd Edition *Player's Handbook*.

Random Spell Frequency Table	
01–60	Offense/Defense
61–90	Divination
91–00	Special/Rare

1st Level Spells

Offense/Defense

Armor
Burning Hands
Catapult *(FOR)*
Chill Touch
Color Spray
Corpse Visage *(WH)*
Exterminate
Feather Fall
Fist of Stone *(TOM)*
Grease
Hold Portal
Light
Magic Missile
Mending
Mount
Protection from Evil
Shield
Shocking Grasp
Spider Climb
Wall of Fog

Divination/Disguise

Comprehend Languages
Corpse Link
Corpselight *(FOR)*
Detect Disease (WH)
Detect Magic
Detect Undead
Enlarge
Identify
Locate Remains
Message
Read Magic

Special /Rare

Affect Normal Fires
Alarm
Animate Dead Animals
Cantrip
Copy *(WH)*
Dancing Lights
Erase
Find Familiar
Gaze Reflection
Jump
Lasting Breath *(TOM)*
Metamorphose Liquids *(TOM)*
Murdock's Feathery Flyer *(TOM)*
Protection from Hunger and Thirst *(WH)*
Scatterspray *(FOR)*
Spectral Voice
Tenser's Floating Disk
Unseen Servant
Wizard Mark

2nd Level Spells
Offense/Defense

Choke *(WH)*
Continual Light
Darkness 15' Radius
Flaming Sphere
Fog Cloud
Ghoul Touch *(WH)*
Ice Knife *(WH)*

Max's Earthen Grasp *(TOM)*
Melf's Acid Arrow
Protection from Cantrips
Protection from Paralysis (TOM)
Pyrotechnics
Rope Trick
Shatter
Spectral Hand
Stinking Cloud
Summon Swarm
Vocalize (WH, FOR)
Web

Divination/Disguise

Alter Self
Cloak Undead *(FOR)*
Death Recall *(WH)*
Detect Evil
Detect Invisibility
Detect Life *(WH)*
ESP
Fool's Gold
Living Link
Past Life (TOM)
Whispering Wind

Special/Rare

Decastave *(FOR)*
Deeppockets
Embalm
Ghost Pipes *(FOR)*
Glitterdust
Knock
Levitate
Magic Mouth
Rain of Blood *(SH)*
Skeletal Hands
Strength
Undead Mount *(FOR)*
Wizard Lock

3rd Level Spells

Offense/Defense

Blink
Delay Death *(WH)*
Dispel Magic
Dispel Silence *(FOR)*
Fireball
Flame Arrow
Ghost Armor *(FOR)*
Haste
Hold Undead
Iron Mind *(WH)*
Lightning bolt
Melf's Minute Meteors
Mummy Touch *(FOR)*
Pain Touch *(WH)*
Paralyze *(FOR)*
Protection from Evil, 10' Radius
Protection from Normal Missiles
Slow
Spirit Armor *(TOM)*
Vampiric Touch

Divination/Disguise

Clairaudience
Clairvoyance
Delude
False Face
Feign Death
Infravision
Non-Detection
Secret Page
Tongues
Wizard Sight *(TOM)*

Special/Rare

Alacrity *(TOM)*
Blacklight *(FOR)*
Bone Club *(WH)*
Bone Dance
Explosive Runes
Fly
Gust of Wind
Hovering Skull *(WH)*
Icelance *(FOR)*
Item

Leomund's Tiny Hut
Monster Summoning I
Phantom Steed
Revenance *(FOR)*
Sepia Snake Sigil
Skulltrap
Skull Watch *(FOR)*
Snapping Teeth *(WH)*
Ward Against Undead *(FOR)*
Water Breathing
Wind Wall

4th Level Spells

Offense/Defense

Beltyn's Burning Blood *(FOR)*
Brainkill
Contagion
Dimension Door
Empathic Wound Transfer
Enervation
Evard's Black Tentacles
Lifesurge *(SH)*
Fire Shield
Ice Storm
Minor Globe of Invulnerability
Otiluke's Resilient Sphere
Polymorph Other
Remove Curse
Shout
Stoneskin
Thunderlance *(FOR)*
Thunderstaff *(TOM)*
Wall of Fire
Wall of Ice

Divination/Disguise

Detect Scrying
Halo of Eyes *(WH)*
Locate Creature *(TOM)*
Magic Mirror
Mask of Death *(TOM)*
Massmorph
Polymorph Self
Summon Spirit

Vacancy
Watchware (FOR)
Wizard Eye

Special/Rare

Duplicate *(WH)*
Dig
Monster Summoning II
Fire Trap
Extension I
Fire Aura *(WH)*
Fire Gate *(FOR)*
Plant Growth
Rainbow Pattern
Rary's Mnemonic Enhancer
Solid Fog
Leomund's Secure Shelter
Otiluke's Dispelling Screen *(WH)*
Spendelard's Chaser *(FOR)*
Wind Breath *(WH)*

5th Level Spells

Offense/Defense

Animate Dead
Bigby's Interposing Hand
Bind Undead
Bone Blight
Cloudkill
Cone of Cold
Death Smoke *(AA)*
Dismissal
Graft Flesh
Invulnerability to Normal Weapons (WH)
Magic Jar
Mummy Rot *(WH)*
Shroud of Flames *(FOR)*
Summon Shadow
Telekinesis
Teleport
Throbbing Bones *(WH)*
Wall of Bones *(WH)*
Wall of Force
Wall of Iron
Wall of Stone

Divination/Disguise

Contact Other Plane
Disguise Undead *(FOR)*
Distance Distortion
Dream
False Vision
Flesh Mirage *(AA)*
Know Value *(WH)*
Sending

Special/Rare

Airy Water
Animal Growth
Avoidance
Conjure Elemental
Death Bump *(SH)*
Extension II
Fabricate
Force Shapechange *(WH)*
Improved Skull Watch *(FOR)*
Leomund's Lamentable Belaborment
Leomund's Secret Chest
Magic Staff *(TOM)*
Monster Summoning III
Mordenkainen's Faithful Hound
Nulathoe's Ninemen *(FOR)*
Passwall
Rary's Telepathic Bond *(WH)*
Secure *(FOR)*
Stoneshape
Transmute Rock to Mud

6th Level Spells

Offense/Defense

Anti-Magic Shell
Bigby's Forceful Hand
Blackmantle *(WH)*
Chain Lightning
Claws of the Umber Hulk *(TOM)*
Contingency
Dead Man's Eyes *(WH)*
Death Fog

Death Spell
Disintegrate
Dragon Scales *(WH)*
Ghoul Gauntlet
Globe of Invulnerability
Grimwald's Greymantle *(FOR)*
Invulnerability to Magical Weapons *(WH)*
Lich Touch *(FOR)*
Otiluke's Freezing Sphere
Power Word, Silence *(FOR)*
Project Image
Repulsion
Stone to Flesh
Tentacles *(WH)*

Divination/Disguise

Flame of Justice *(AA)*
Legend Lore
Mirage Arcana
True Seeing

Special/Rare

Animate Blood *(SH)*
Bloodstone's Spectral Steed *(TOM)*
Conjure Animals
Construct Undead *(SH)*
Control Weather
Corpse Host
Dust of Death *(SH)*
Enchant an Item
Ensnarement
Extension III
Glassee
Guards and Wards
Imbue Undead with Spell Ability *(FOR)*
Invisible Stalker
Lower Water
Monster Summoning IV
Mordenkainen's Lucubration
Move Earth
Part Water
Reincarnation
Teleport Dead *(FOR)*
Tenser's Transformation

Tentacles *(WH)*
Transmute Bone to Steel
Transmute Water to Dust

7th Level Spells
Offense/Defense

Acid Storm *(TOM)*
Banishment
Bigby's Grasping Hand
Bloodstone's Frightful Joining *(TOM)*
Control Undead
Delayed Blast Fireball
Duo-Dimension
Finger of Death
Forcecage
Mordenkainen's Sword
Power Word, Stun
Prismatic Spray
Reverse Gravity
Suffocate *(TOM)*
Teleport Without Error
Wound Conferral

Divination/Disguise

Sequester
Statue
Vision

Special/Rare

Drawmij's Instant Summons
Lifeproof *(AA)*
Limited Wish
Monster Summoning V
Mordenkainen's Magnificent Mansion
Phase Door
Spectral Guard *(FOR)*
Vanish
Zombie Double *(WH)*

8th Level Spells
Offense/Defense

Abi-Dalzim's Horrid Wilting *(TOM)*
Bigby's Clenched Fist
Death Link *(FOR)*
Death Shroud
Great Shout *(FOR)*
Homunculus Shield *(TOM)*
Incendiary Cloud
Maze
Mind Blank
Otiluke's Telekinetic Sphere
Polymorph Any Object
Power Word, Blind
Prismatic Wall
Serten's Spell Immunity
Sink
Trap the Soul

Divination/Disguise

Screen

Special/Rare

Binding
Clone
Defoliate *(WH)*
Demand
Fear Ward *(WH)*
Gateway *(FOR)*
Glassteel
Life Force Transfer
Monster Summoning VI
Permanency
Sand Worm *(AA)*
Shadow Form *(WH)*
Symbol

9th Level Spells
Offense/Defense

Bigby's Crushing Hand
Conflagration *(AA)*
Energy Drain
Imprisonment
Life Force Exchange
Master Undead *(FOR)*

Meteor Swarm
Mordenkainen's Disjunction
Power Word, Kill
Prismatic Sphere
Temporal Stasis
Time Stop
Wail of the Banshee *(TOM)*

Divination/Disguise

Foresight
Shape Change

Special/Rare

Astral Spell
Chain Contingency *(TOM)*
Crystalbrittle
Death Ward
Gate
Life Water *(AA)*
Sand Form *(AA)*
Monster Summoning VII
Succor
Wish

Appendices 2 & 3

Italicized spells are described in this book. *TOM = Tome of Magic; WH = Complete Wizard's Handbook; SH= Complete Sha'ir's Handbook; FOR = Forgotten Realms Adventures; AA = Arabian Adventures.* The rest are found in the 2nd Edition Player's Handbook.

Appendix 2:
Wizard Spells (Necromancy)

1st Level
Animate Dead Animals
Chill Touch
Corpse Link
Corpse Visage *(WH)*
Corpselight *(FOR)*
Detect Undead
Exterminate

Locate Remains
Spectral Voice

2nd Level

Choke *(WH)*
Cloak Undead *(FOR)*
Death Recall *(WH)*
Detect Life *(WH)*
Embalm
Ghoul Touch *(WH)*
Living Link
Rain of Blood *(SH)*
Skeletal Hands
Spectral Hand
Undead Mount *(FOR)*

3rd Level

Bone Club *(WH)*
Bone Dance
Delay Death *(WH)*
False Face
Feign Death
Hold Undead
Hovering Skull *(WH)*
Mummy Touch *(FOR)*
Pain Touch *(WH)*
Paralyze *(FOR)*
Revenance *(FOR)*
Skulltrap
Skull Watch *(FOR)*
Spirit Armor *(TOM)*
Vampiric Touch

4th Level

Beltyn's Burning Blood *(FOR)*
Brainkill
Contagion
Empathic Wound Transfer
Enervation
Lifesurge *(SH)*
Mask of Death *(TOM)*
Summon Spirit
Spendelard's Chaser *(FOR)*

5th Level

Animate Dead
Bind Undead
Bone Blight
Death Bump *(SH)*
Disguise Undead *(FOR)*
Flesh Mirage *(AA)*
Force Shapechange *(WH)*
Graft Flesh
Improved Skull Watch *(FOR)*
Magic Jar
Mummy Rot *(WH)*
Nulathoe's Ninemen *(FOR)*
Summon Shadow
Throbbing Bones *(WH)*
Wall of Bones *(WH)*

6th Level

Animate Blood *(SH)*
Blackmantle *(WH)*
Bloodstone's Spectral Steed *(TOM)*
Construct Undead *(SH)*
Corpse Host
Dead Man's Eyes *(WH)*
Death Spell
Flame of Justice *(AA)*
Ghoul Gauntlet
Grimwald's Greymantle *(FOR)*
Imbue Undead with Spell Ability *(FOR)*
Lich Touch *(FOR)*
Reincarnation
Teleport Dead *(FOR)*
Transmute Bone to Steel

7th Level

Bloodstone's Frightful Joining *(TOM)*
Control Undead
Finger of Death
Lifeproof *(AA)*
Suffocate *(TOM)*
Wound Conferral
Zombie Double *(WH)*

8th Level

Abi-Dalzim's Horrid Wilting *(TOM)*
Clone
Death Link *(FOR)*
Death Shroud
Defoliate *(WH)*
Homunculus Shield *(TOM)*
Life Force Transfer
Sand Worm *(AA)*
Shadow Form *(WH)*

9th Level

Conflagration *(AA)*
Death Ward
Energy Drain
Life Force Exchange
Life Water *(AA)*
Master Undead *(FOR)*
Sand Form *(AA)*
Wail of the Banshee *(TOM)*

Appendix 3:
Priest Spells (Necromantic)

1st Level

Detect Life
Ebony Hand
Invisibility to Undead
Skeletal Servant
Spectral Senses
Undead Alacrity

2nd Level

Aid
Hear Heartbeat
Resist Turning
Slow Poison

3rd Level

Animate Dead
Cause/Cure Blindness or Deafness
Cause/Cure Disease
Death's Door
Feign Death
Life Drain
Negative Plane Protection
Remove Paralysis
Speak with Dead
Spirit Bind/Spirit Release

4th Level

Cause Insanity/Cure Insanity
Fortify *(TOM)*
Heart Blight
Poison/Neutralize Poison
Plague Curse

5th Level

Dispel Good/Dispel Evil
Undead Spell Focus *(FOR)*
Slay Living/Raise Dead
Scourge
Undead Regeneration/Drain Undead
Undead Ward *(TOM)*

6th Level

Asphyxiate
Summon Undead

7th Level

Death Pact
Destruction/Resurrection
Energy Drain/Restoration
Mindkiller *(TOM)*
Wither/Regenerate

Quest

Health Blessing *(TOM)*
Undead Plague *(TOM)*

Appendix 4
Index of Necromantic Spells

Italicized spells are described in this book. *TOM = Tome of Magic; WH = Complete Wizard's Handbook; SH= Complete Sha'ir's Handbook; FOR = Forgotten Realms Adventures; AA = Arabian Adventures.* The rest are found in the 2nd Edition *Player's Handbook.*

Abi-Dalzim's Horrid Wilting (W 8, *TOM*)
Aid (P 2)
Animate Blood (W 6, *SH*)
Animate Dead (P 3, W 5)
Animate Dead Animals (W 1)
Asphyxiate (P 6)

Beltyn's Burning Blood (W 4, *FOR*)
Bind Undead (W 5)
Blackmantle (W 6, *WH*)
Bloodstone's Frightful Joining (W 7, *TOM*)
Bloodstone's Spectral Steed (W 6, *TOM*)
Bone Blight (W 5)
Bone Pub (W 3, WH)
Bone Dance (W 3)
Brainkill (W 4)

Cause Blindness or Deafness (P 3)
Cause Disease (P 3)
Cause Insanity (P 4)
Chill Touch (W 1)
Choke (W 2, *WH*)
Cloak Undead (W 2, *FOR*)
Clone (W 8)
Conflagration (W 9, *AA*)
Construct Undead (W 6, *SH*)
Contagion (W 4)
Control Undead (W 7)
Corpse Host (W 6)
Corpse Link (W 1)
Corpse Visage (W 1, *WH*)
Corpselight (W 1, *FOR*)
Cure Blindness or Deafness (P 3)
Cure Disease (P 3)
Cure Insanity (P 4)

Dead Man's Eyes (W 6, *WH*)
Death Bump (W 5, *SH*)
Death Link (W 8, *FOR*)
Death Pact (P 7)
Death Recall (W 2)
Death Shroud (W 8)
Death Spell (W 6)
Death Ward (W 9)
Death's Door (P 3)
Defoliate (W 8, *WH*)
Delay Death (W 3, *WH*)
Destruction (P 7)
Detect Life (W 2, *WH*)
Detect Undead (W 1)
Disguise Undead (W 5, *FOR*)
Dispel Evil/Good(P 5)
Drain Undead (P 5)

Ebony Hand (P 1)
Embalm (W 2)
Empathic Wound Transfer (W 4)
Energy Drain (P 7, W 9)
Enervation (W 4)
Exterminate (W 1)

False Face (W 3)
Feign Death (P 3, W 3)
Finger of Death (W 7)
Flame of Justice (W 6, *AA*)
Flesh Mirage (W 5, *AA*)
Force Shapechange (W 5, *WH*)
Fortify (P 4, *TOM*)

Ghoul Gauntlet (W 6)
Ghoul Touch (W 2, WH)
Graft Flesh (W 5)
Grimwald's Greymantle (W 6, *FOR*)

Health Blessing (P Q, *TOM*)
Hear Heartbeat (P 2)
Heart Blight (P 4)
Hold Undead (W 3)
Homunculus Shield (W 8, *TOM*)
Hovering Skull (W 3, *WH*)

Improved Skull Watch (W 5, *FOR*)

Invisibility to Undead (P 1)

Lich Touch (W 6, *FOR*)
Life Drain (P 3)
Life Force Exchange (W 9)
Life Force Transfer (W 8)
Life Water (W 9, AA)
Lifeproof (W 7, AA)
Lifesurge (W 4, *SH*)
Living Link (W 2)
Locate Remains (W 1)

Magic Jar (W 5)
Mask of Death (W 4, *TOM*)
Master Undead (W 9, *FOR*)
Mindkiller (P 7, *TOM*)
Mummy Rot (W 5, *WH*)
Mummy Touch (W 3, *FOR*)

Negative Plane Protection (P 3)
Neutralize Poison (P 4)
Nulathoe's Ninemen (W 5, *FOR*)
Pain Touch (W 3, *WH*)
Paralyze (W 3, *FOR*)
Plague Curse (P 4)
Poison (P 4)

Rain of Blood (W 2, *SH*)
Raise Dead (P 5)
Regenerate (P 7)
Reincarnate (P 7)
Reincarnation (W 6)
Remove Paralysis (P 3)
Resist Turning (P 2)
Restoration (P 7)
Resurrection (P 7)
Revenance (W 3, *FOR*)

Sand Form (W 9, *AA*)
Sand Worm (W 8, *AA*)
Scourge (P 5)
Shadow Form (W 8, *WH*)
Skeletal Hands (W 2)
Skeletal Servant (P 1)
Skulltrap (W 3)
Skull Watch (W 3, *FOR*)

Slay Living (P 5)
Slow Poison (P 2)
Speak with Dead (P 3)
Spectral Hand (W 2)
Spectral Senses (P 1)
Spectral Voice (W 1)
Spendelard's Chaser (W 4, *FOR*)
Spirit Armor (W 3, *TOM*)
Spirit Bind (P 3)
Spirit Release (P 3)
Suffocate (W 7, *TOM*)
Summon Shadow (W 5)
Summon Spirit (W 4)
Summon Undead (P 6)

Teleport Dead (W 6, *FOR*)
Throbbing Bones (W 5, *WH*)
Transmute Bone to Steel (W 6)

Undead Alacrity (P 1)
Undead Mount (W 2, *FOR*)
Undead Plague (P Q, *TOM*)
Undead Regeneration (P 5)
Undead Spell Focus (P 5, W 6, *FOR*)
Undead Ward (P 5, *TOM*)

Vampiric Touch (W 3)

Wail of the Banshee (W 9, *TOM*)
Wall of Bones (W 5, *WH*)
Wither (P 7)
Wound Conferral (W 7)

Zombie Double (W 7, *WH*)